

# The CLERGY REVIEW

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## THE CLERGY AND THE NEW ORDER

IT is well to begin by defining one's terms. By "the Clergy" I mean simply those whom the Canon Law describes as "given over to the sacred ministry"—*qui divinis ministeriis . . . mancipati sunt*; those, in other words, pledged by their calling to maintain and propagate the Catholic Faith, chiefly through the administration of the sacraments and by preaching. The character and gifts which belong, or should belong, to the priesthood will be our main consideration, without reference to the added obligations involved in the membership of a religious order or congregation. In the last resort the well-being of the Church depends rather upon the quality of the men responsible for its routine work, to whom the laity look as its typical representatives, than on those whose activities are often more restricted and specialized. Though the present writer happens to be a member of a monastic community, he enjoys also the privilege of a small cure of souls; it is, then, as from a priest talking to his fellow-priests that these reflections are offered—for their criticism and rejection, if they think fit, as well as for their acceptance.

By "the New Order" is meant not, of course, Hitler's, nor even the vague and ill-formulated scheme of the United Nations, but that arrangement of society likely in fact to emerge after the war; which may not be as new as many are hoping, or as orderly as much of the war-time rhetoric and doctrinaire planning would have us believe. It would indeed be rash to prophesy in any detail what the post-war world will be like; but it would be even more foolish, and a plain neglect of duty, not to attempt to read the signs of the times and anticipate, as intelligently as we can, the situation which will confront us. Moreover, there is sufficient evidence to suggest that the English social structure will be different from what it was before the war, indications of change clear enough to give cause, if not for anxiety, at least for serious meditation. The solution of the world's problems, we believe, lies in the acceptance and practice of that integral Christianity known as Catholicism; but the world is a long way from being convinced of that fact, and we are not justified in imputing this lack of conviction simply to ill-will. Has there been any failure in the recent past—is there being any failure now—to present, both in substance and in method, those aspects of the Faith to our countrymen best calculated to win the assent of their minds and the allegiance of their hearts?

The axiom that any effective bearing witness to Christ depends upon the personal holiness of him who preaches the gospel has its relevance here, and we shall return to it; but first it is necessary to introduce some wider considerations. Those observers are surely not wrong who tell us

that we are now passing through a revolutionary process which is likely to be as far-reaching in its results as any in our history. We are witnessing something more vital than a conflict between nations and empires; though there are doubtless many less worthy motives at work, the contest is fundamentally for a way of life; the "Liberal Experiment", as a famous historian has described the period dating from the French Revolution, is over, and western civilization seems to be entering a new phase. Historians two hundred years hence will no doubt have agreed upon a title wherewith to designate the present transformation; it can hardly loom less largely in their pages than the Reformation and the French Revolution itself. Already we find the phrase "the Late Period" gaining currency as a description of the epoch which ended with the outbreak of war.

If this is so, then must it not equally be true that a new chapter is opening in the history of the Catholic Church? By what name will it be called? The title "the Counter Reformation" has been given to the period immediately following the catastrophic changes of the sixteenth century; in fact it is perhaps not too much to say that the Vatican Council and the condemnation of Modernism were but a continuation of the Church's counter-reformation strategy over against secular civilization. The gains have been immense. Orthodox teaching has been sharply contrasted with the perversions of the heretics, and no one has been left in doubt as to what is the official position of the Church. An uncompromising hostility to heresy has been impressed upon the Catholic mind, together with a great love of Christian tradition and a legitimate pride in the heightened prestige of the Papacy. The Church has stood forth unambiguously as "the pillar and ground of the truth", faithful to her doctrinal witness and the sole upholder of the Christian moral standard.

But our satisfaction at such an achievement should not lull us into complacency. The fact that the Holy Spirit presides over what may be called the "grand strategy" of the Church does not absolve us from our responsibility as "tacticians"; we have to be aware of what is going on about us, devising new methods to meet new needs. History offers many examples of opportunities missed or but tardily taken: the reaction to the influx into Europe of the Aristotelian learning, which resulted in the synthesis of the *Summa*, did not redound to the credit of all the clergy concerned; the attitude shown to the sixteenth-century reformers was not in every case as enlightened as it should have been. It was as unhelpful to oppose the humanism of the Renaissance with a debased scholasticism as it was irrelevant to meet the misinterpretations of Aristotle with arguments from Scripture. A sincere loyalty to the *depositum fidei*, "the faith once delivered to the saints", seems capable of blinding the mind to the truth that different situations demand different methods of treatment, fresh problems call for fresh solutions. The lesson of history appears to be that attacks on the Faith are to be met, not by the iteration of old arguments and appeals to the past, but by facing the attackers on the ground they have chosen

winning them over or refuting them on their own premises. The determinism and pantheism of the thirteenth-century Aristotelians, which bade fair to undermine the whole structure of Catholic theology, was met by the higher Aristotelianism of St. Thomas Aquinas; the perversions of the traditional teaching on Justification and the Mass, propagated by the reformers, were met by the controversial skill of the Tridentine theologians; the deleterious effects of Modernism in our own day have been counteracted by a revival within the Church of the perennial philosophy in which her dogmas find expression. And the problems which now confront us, the intellectual scepticism and moral indifferentism, which do not attack Christianity but ignore it (surely, when its implications are considered, the most insidious attack of all!), will be met . . . by what?

It is becoming widely recognized that the grounds of debate between ourselves and non-Catholics have shifted. The controversies, for example, which stirred Oxford in Newman's day are of little interest to our contemporaries. Even the points which, say fifteen years ago, the man in the street would have been prepared to dispute—the Virgin Birth, the Infallibility of the Pope—hardly appear to him worth talking about today. The scandal of a divided Christendom, the results of a secularist education for the masses, the injustices and insecurity arising from a capitalist social system claiming at the same time to be Christian, have reduced the modern mind to such a state of disillusionment and perplexity that it is hardly to be blamed for regarding with apathy the arguments of the traditional Catholic apologist. The restless heart of man cannot but compel him to ask questions; but the questions will not always be the same. Now the most searching problems alone can stir him: Is there a God after all? Am I really to live for ever? Show me that it is better to act well than to act ill! What is this justice of which I hear so much and see so little? It may be that we shall have to stimulate him by a new apologetic before he will pose to himself the most vital question of all: "What think you of Christ? Whose son is he?"

Briefly, since there is no space to argue to the conclusion in detail, I want to suggest that, just as the period known in the history books as "Modern Times", is at an end, so the corresponding epoch in the history of the Church, "The Counter Reformation", is over. A new era is upon us. May we become still bolder and dare to give it a name? Can it be other than an "age of reintegration", or, more succinctly, "The Reclamation"? What more effective reply to the apostasy of the modern world than that? We have not so much to fight heresy—for heresy, as distinct from error (which abounds) is all but dead—as to gather up the shattered fragments of our civilization into the whole which is Catholicism, piece together the "broken lights" into the steady radiance of the Christian Faith. And the work, if it is to be successful, will be done, not patronizingly, but humbly, with an eye to every element of positive value in the material, whether human or inanimate, with which we deal.

What form the "English Reclamation" should take must be decided by those having the requisite authority and full knowledge of the manifold complexities of the case. The problems involved would seem to range from the earliest training in the seminary to the everyday running of a parish; as well as to such possible (desirable?) developments as street-corner preaching and mingling with the poor—in "grey flannels and a pull-over" (the habit, it has been suggested, of the next religious order!). For the moment we attempt no more than to indicate one or two points which should, we would argue, determine the mental attitude of the average priest. Perhaps this can best be conveyed by saying that we are no longer on the defensive; we are gathering in, saving, in just the sense in which Christ came to save. It is a mistake to be quietly preparing ourselves for persecution and martyrdom (there can often be too much of self-concern about that line of action) when what is needed is that we go out and bear positive witness before all the world—a venture which may, incidentally, lead us, as it did Christ, to persecution and martyrdom. What poorer tactics than to be "sticking to our guns" when the enemy may well yield to our going forward and taking him by the hand?

We ought surely to beware of any tendency to self-congratulation at our possession of the Faith, leaving the outsider to "stew in his own juice". It is quite irrelevant to take St. Paul's admonition to Titus to avoid "a man that is a heretic" as a general principle for our treatment of the non-Catholic body as a whole. How many of them are, in reality, formal heretics?<sup>1</sup> It is a sobering reflection that the Anglican parson, or Nonconformist minister, at whose efforts I am perhaps apt to smile a little disdainfully, may have

<sup>1</sup> Let us recall the salient points of a doctrine frequently misunderstood. HAERESIS etymologice significat *electionem*, unde in tota traditione catholica designat errorem illius qui, fide praesertim in Baptismate recepta, Christo adhaeret et ab Ecclesia regulam fide accipere non vult, sed sibi ipsi *eligit*, i.e. ex perfecta deliberatione firmiter statuit regulam credendi. (Ait S. Thomas electionem significare id quod quis vult firmiter post considerationem perfectam.) Definiri solet: *error in fide catholica voluntarius et pertinax, in quo fides Christi proficitur*. Error, we remember, is only the material element of heresy; to have reached sincerely the conclusion that the Church of England is a branch of Christ's Church is an intellectual error, but it does not make a man a formal heretic; still less does ignorance as to which is the true Church, or an ill-considered denial of the claims of Catholicism. *Error*, i.e. iudicium erroneum, non sola ignorantia, intellectus, unde haereticus non est qui externe tantum negat fidem ex levitate vel metu, sermone vel opere. We come to the heart of the matter: *Elementum formale: pertinax*, ita ut aliquis adversetur auctoritati Dei et Ecclesiae, non quidem ex ignorantia etiam culpabili, sed sciens et volens i.e. mala voluntate dum veritas et haec auctoritas ipsi sufficienter proponitur, sive ex superbia aut vana gloria, sive ex cupiditate contradicendi, sive ex levitate, sive ex qua cumque alia causa fiat; unde ille qui ignorantia etiam culpabili nesciret Ecclesiae in fide esse obediendum, peccare posset, at non esset haereticus formalis sed materialis tantum. (All the Latin, including words as italicized, is from Merkelbach, *Summa Theologiae Moralis* I, n. 744.) The genuine heretic is one who knowingly and deliberately rejects both revealed truth and the recognized (by him) authority of the Church to propose it. What among my acquaintances, taking account of unconscious prejudices of heredity and education and his anti-Catholic environment, *sciens et volens* refuses to accept the Faith? To which of them, having regard to my incapacity to expound its doctrine persuasively and my failure to embody its moral attractiveness in my own life, can it be said that Catholicism *sufficienter proponitur*?



more charity in his heart, and therefore a higher degree of sanctifying grace, and therefore be more closely united to Christ, than I. What seems to be required is no longer the combative, intransigent spirit which has enabled us to weather centuries of persecution, but a display of the magnanimity of those who are conscious that they enjoy the heritage of all truth. There can be no compromise with error; but we have to show that whatever is of value in the social reforms brought forward by those outside the Church is welcomed by us as having its place within Catholicism, and is not to be rejected on the grounds that its promoters are non-Catholics. "Christian Co-operation", now so much in the air, needs careful defining before we can embrace it whole-heartedly; it has difficulties too in its practical application;<sup>1</sup> but it would be a grave scandal if we could not work together with those who, like ourselves, are concerned to secure social justice for all. Such a formula as "parallel action in the religious field, and joint action in the social and international field" appears theologically unexceptionable and should evoke a constructive and helpful response.

The period of reclamation which lies ahead will call for a positive rather than a negative approach: we have to discard what is false and evil by assimilating what is true and good. When, let us say, proposals are afoot for raising the general standard of education, our reaction will not be to oppose them *tout court* on the grounds that they take no account of the claims of religion. Rather we shall show ourselves appreciative of every effort at the wider dissemination of knowledge, keenly aware of the need for efficient and hygienic schools, while at the same time earnestly and insistently pointing out the paramount need for true religious instruction in any training which is to merit the name of education at all. Should we find that legislation is about to be passed which is seemingly socialistic, or even communistic, in tendency, we shall not at once resist it as an unwarranted attack on private property. We shall examine the case on its merits to discover whether perhaps it may not ensure a more equitable distribution of wealth and therefore, paradoxically, realize in practice the deeper implications of Catholic sociology. Or if, to come nearer home, the need for a more cultured priesthood is urged upon us, we shall not think it enough to reply (as is quite true) that the riches of Catholic philosophy and theology are of more value than the humanism of Oxford and Cambridge; we shall recognize the necessity of speaking to Englishmen in a language they understand, and that this can best be done by acquainting ourselves in a more than casual way with the *literae humaniores* which form the groundwork of secular learning.

But the examples chosen are themselves of less importance; it is the principle they illustrate which claims our attention. It may be that a given proposal is so clearly hopeless that we must at once declare our *non possumus*;

<sup>1</sup> Notably, where wholly legitimate united action with non-Catholics, on a basis of the natural law, might be interpreted by the simple faithful as an attempt to smooth over irreconcilable doctrinal differences. Yet the remedy here, surely, is not refusal to co-operate, but to instruct the ignorant.

but we should never be uncomprehending and unapproachable as a matter of policy. The conservatism inseparable from loyalty to the Faith must not be identified with an unintelligent traditionalism, complacently blind to the necessity for fresh lines of approach and contemptuous of any suggestion of change. And when the changes which are called for are likely to jerk us out of our accustomed routine, then all the inertia of long-continued habit will operate against them. Unless we are saved by God's grace we shall find ourselves lapsing into the very comfortable, if pathetic and highly dangerous, position wittily satirized in the familiar lines:

As my poor father used to say,  
In eighteen-sixty-three;  
And what my father used to say  
Is good enough for me.

What are the priestly qualities that seem specially to be called for in the years which lie ahead? What are the distinctive virtues which will characterize the pioneers of what we are venturing to call the "Catholic Reclamation"? Personal holiness, of course (the greatest need of the hour, it has been well said, is the apologetic of sanctity); but we know that there are "diversities of holiness", and it is worth while attempting to be more precise. The saints of the mid-twentieth century cannot be the slavish counterparts of a Bernard or a John of the Cross. Will not two qualifications in particular be in demand, the one intellectual, the other spiritual and moral: viz. a keen theological awareness and that self-forgetfulness which is the essence of humility?

Briefly let us consider them in turn. If the contention is sound that we are now passing from the defensive, not to the offensive, but to the assimilative strategy, then we must know very clearly what we are about. The breadth of vision and sureness of touch needful for this extremely delicate work can be acquired more surely by communing in mind with the great speculative theologians than by a too exclusive preoccupation with Canon Law. Again, something more will be called for than zeal for controversy and dialectical skill; the power to discern truth from falsehood in a complex system of thought calls for deeper insight than the mental dexterity with which we have been accustomed to demolish *en bloc* an opposing philosophy. The great Thomist revival, initiated by Leo XIII, is itself a most encouraging sign of what is taking place within the Church. We should note, however, that the assimilation of what is valuable in our secularist culture cannot be brought about by superficial attempts to fuse together in an impossible amalgam scholastic metaphysics and post-renaissance culture. The hierarchy of the various sciences and arts must be preserved. A light-hearted dilletantism which strives to interpret the *Summa* with the same facility with which it digests Cicero or Horace has little to contribute to the work of reintegration. The eclecticism which substitutes "good taste" for a grasp of first principles is powerless to achieve

so much as an outline of the desired synthesis. What we must aim at is a mind rooted and grounded in the traditional wisdom of the Church, which looks upon theology, not as a research into ecclesiastical antiquity, still less as a storehouse of arguments wherewith to refute our adversaries, but as the architectonic science providing the eternal norms of all inferior branches of knowledge, including those perversions of Christian doctrine known as heresies. So equipped, we shall have an eye to the deeper and as yet perhaps unrealized implications of Catholicism and, while betraying nothing of our inheritance, will be disposed to see error chiefly as a negation of truth, to say "no" only after we have said "yes".

To urge upon priests the need for humility is to repeat a familiar commonplace; yet how often we have to remind ourselves of it! The principal enemies with whom Christ had to contend were not the common evildoers, but the professional ecclesiastics, whose besetting sin was (and is?) pride in their own position of privilege. He warned his followers against the "leaven of the pharisees", but he did not promise them that there would be nothing of it in his Church. Are we not rather left to surmise that, just as he is the abiding model of what man's relationship with God should be, so, frustrating his work, there will remain an eternal counterfeit, unquickenened by his Spirit? We do well to have often before our minds the dignity of the priesthood, but it is not the dignity which demands "to be saluted in the market place . . . to sit in the first chairs in the synagogues and to have the highest places at suppers". Indifferent to personal prestige, it arises from the knowledge that we serve the noblest of causes, sharing in the mediatorship of Christ, our great High Priest, who "is not come to be ministered unto but to minister". The post-war world is likely to have less respect even than the contemporary masses for official status; in the "service democracy", to which we are being invited to look forward, the clergy will doubtless be asked unceremoniously for their contribution. A character modelled on Christ and positive well-doing may be all we have to offer, but it should prove acceptable enough. Nor will the prospect of being judged merely as "a man among men" disturb those who live in the spirit of the gospel, relying for their influence on no other power than what is inherent in the message they are charged to deliver. We should indeed welcome a state of things which will bring home to us in sober fact that although, being shepherds, we have to lead our flocks to the heavenly pasturage, the priest is not by rights the overlord of his people; he is their servant. "You know that they who seem to rule over the gentiles lord it over them; and their princes have power over them. But it is not so among you: but whosoever shall be greater shall be your minister. And whosoever will be first among you shall be the servant of all."

Humility, it has been profoundly observed, does not consist so much in thinking little of self as in not thinking of self at all. "He that will save his life shall lose it." And we lose it by devoting it to the cause; that is, the maintenance and spread of God's Kingdom on earth. Thus by

degrees we are purged of the self-concern, the vanity, the petty jealousy, the ill-concealed ambition which mar so many "good" works. How easily we detect these flaws in others; and yet, notoriously, they are the vices of ecclesiastics! Is this or that Catholic activity of chief interest to me only because *I* happen to be running it? Should I be just as content if Fr. X, who, after all, is much more competent, were in charge? Have I the unenviable reputation of being able to work with others only on condition that I take the lead? Am I apt to lay down as a proviso of the good deed being done that I should do it? Do I shield myself from the invigorating (though often chilly) breeze of healthy criticism by making confidants only of people aptly, if inelegantly, described as "yes-men"? Have I ever turned down some worthwhile proposal, or refused my co-operation (for doubtless excellent reasons!), with the still small voice of conscience hinting all the while that my real motive is wounded self-love: I wasn't approached in quite the right way? All these are human enough foibles, Heaven knows, and few of us will be entirely rid of them this side of eternity; but should we not, in times like these, pray to be delivered from any tendency to indulge them? The sacrifices which we as a body are being spared in time of war may well be required of us after the peace. Are we preparing ourselves to make them?

In conclusion, it is to be hoped that these very tentative reflections cannot be charged with attempting to be "more wise than it behoveth to be wise". Any criticism of the clergy implied in them arises more from self-scrutiny than from the observation of others. Nor, I trust, have undue concessions been made to the Englishman's characteristic love of compromise, or to his bewildering capacity for holding together mutually incompatible ideas in his head at the same time. Heresy is by definition the contradiction of orthodoxy; the two can never be reconciled. Moreover, the Church of England, despite the learning and manifest holiness of many of its members, must always remain for Catholics a living witness to the break-up of Christendom in the sixteenth century, a tragic memorial of the surrender, sooner than make which, our martyrs chose to die. Now, as in a former dark age, the Catholic Church and visible union with the Christ's Vicar appear the chief hope of preserving civilization. The suggestion here put forward is that heresy, as such, is dead or dying; such of it as remains can be left to succumb to natural causes; the time has come for us to win over the "heretics". The Counter Reformation has achieved its purpose and we move forward to "The Reclamation". We have much to do for the world that is falling to pieces around us; it would be disastrous were we wantonly to fail.

ÆLRED GRAHAM, O.S.B.

# AN APOSTLE OF INDUSTRY

## LEO HARMEL (1829-1915)

"LET us go to the machine and baptize it," sums up in one phrase the life-long apostolate of Leo Harmel, woollen manufacturer of Val des Bois, near Rheims. His aim was to "make the majestic rhythm of machinery, the toil of the factory, the whole industrial world in fact, sing the glory of the Creator who gave man intelligence and genius. The smoke from factory chimneys should no longer seem to be an outpouring from the infernal regions, but rather incense rising to heaven as an act of homage from toil that is sanctified."

Leo Harmel was born in 1829. "My mother already had three children. At the birth of the last the doctor had told her that she would die if she did not take several years' rest. My mother just laughed at these gloomy predictions, and said gaily: 'The good God will do as He wills, I belong to Him.' And sixteen months later I arrived on the scene. Four other children came in turn to bring joy to her home." The name "Leo" was so far unknown in the family. It was given to him in honour of Pope Leo XII who had died a week before he was born. No more fitting name could have been found for the man destined to be an apostle of industry, and a close collaborator with Pope Leo XIII, the Pope of the great social encyclicals.

Recently *The Universe* announced in a headline: "Factory Boss may be Saint", quoting a brief Vatican notice that Leo Harmel's beatification is being discussed. Outside the ranks of social students in this country the very name of Harmel is unknown. Even these know little in detail of his great work, or the position he held in the industrial world of France for over half a century, or the friendship he enjoyed of successive popes from Pius IX to Benedict XV. Leo XIII declared that Harmel provided the best days of his pontificate.

The factory at Val des Bois was a family concern, already well established when Leo Harmel, at the age of twenty-five, took over the management from his father, Jacques Joseph Harmel, who had already begun to blaze the trail his son was to complete. When Jacques Joseph first came to Val des Bois hardly a man dare be seen at Mass for fear of ridicule, and the average employer accepted no responsibility for the moral or spiritual welfare of his workmen. The "Harmel Method" gradually changed all this on the principle that payment of a merely material wage carries with it an obligation to provide a moral and religious wage as well. This demanded the Christian organization of the industry. In this task Leo Harmel found his apostolate. He had earlier hoped to be a priest. Pius IX was to write to him to "be the missionary of industrial France". The Apostolic Nuncio was to call him a "lay priest". So he was well fitted for the work in hand.

Pius IX describes his method and its success in a Brief: "We congratulate you on having proved that the duty of employers consists in watching over the spiritual and temporal well-being of their subordinates, and in bringing to mind the strict account they will give one day to the divine Judge for this neglected duty; on having at the same time shown them by your words and example to be seen by all the road they ought to follow to overcome the difficulties and to achieve this salutary duty agreeably and happily. But we congratulate you still more on having revived a love of religion which had been forsaken in the district where you have set up your factory; on having uprooted vices, united warring spirits, re-established peace and piety in the heart of the family, and having thus brought about the true happiness of the people."

To begin his task Harmel had to form a Christian nucleus among his workpeople. Only good Christian families were therefore recruited for work in the factory, and if the families were numerous so much the better. He employed all the working members of a family to encourage family unity, even in working hours. To prevent exploitation he abolished subletting of labour, and the complete family wage was paid to the father by the employer himself. Thus the unity of the family was preserved, as well as the dignity of the father, and personal relations were maintained between employer and workpeople. Finally, in 1891, what Harmel called "a family supplement to wages" was established, on the principle that a family as a family was entitled to an income out of industry sufficient for its needs. This is perhaps the first instance of what we now call "family allowances".

As early as 1863 a school was opened under the Brothers of Christian Doctrine where even apprentices of fifteen and over attended at least one hour every day. An orphanage and a hostel for girls date from the same period. Confraternities for women and girls, men and boys, followed soon after. But the crowning work was a chapel where daily Mass was celebrated. Thus Christ the Workman of Nazareth came into close and abiding association with His brethren of Val des Bois. This chapel, like the employer's house, was actually in the factory grounds, but it soon came to be recognized as a chapel-of-ease where the family and the employees were privileged to fulfil all their religious duties. In 1874, shortly after Harmel had extended his apostolate, a disastrous fire burned down most of the factory, but stayed its course at a statue of Our Lady. From this incident arose devotion to Our Lady of the Factory, which developed into an Association, then into an Arch-confraternity erected in Rheims. Leo XIII finally extended it to the whole world.

This spiritual formation was the basis of the industrial and social training in responsibility which Harmel proposed to share with his workpeople. Final direction of the firm should remain the concern of the owners, but all matters affecting working conditions and the welfare of the employees were to come under a joint council of employers and workpeople, with

ramification of other committees to cover the many economic and social activities of the factory. By 1911 there were twenty-four of these committees, of which the most important was the factory council dealing with accidents, health, apprenticeship, work, and wages. Others dealt with such matters as old age pensions, family supplements, savings bank, investments in the business, co-operative buying, allotments, sports, arts, schools, to name only some of them.

Paternalism in industry is suspect because it may cloak tyranny under an assumed benevolence, but Harmel with his passion for justice avoided most of the pitfalls, and justified his title of "*Bon Père*". He had a genius for getting others to develop initiative. "*Faire faire*" was his motto, and while discussion was good action was better. He realized that the apostolate of the workman must be by the workman, for the workman, always with the consent of the workman, and never against his will. Therefore his workmen were free to stand out of all works schemes except insurance, which was compulsory. When Cardinal Gibbons of Baltimore called at Val des Bois in 1887 on his return from Rome, where he had just saved the American Knights of Labour from papal condemnation, he learned that out of more than 300 workmen forty remained outside the corporation. Among them were men of twenty, thirty, and even forty years' service. The whole organization rested on individual freedom. Houses were provided for many of the families, but they were dissuaded from purchase, lest they be tied for life to the one village and the one factory.

Harmel encouraged initiative, and every activity had its study circle with regular discussions, always with a view to decision and action. Experience taught him that for working men the inductive method was best, from facts within their experience to underlying principles. Study circles were a prelude to action or they were useless. He often presided at discussions of circles and of committees, but he took care not to interfere when mistaken decisions were made, to enable the members to learn by trial and error. In view of present interest in the subject it is worth noting that for a time family supplements were paid to the mother of a family as having charge of the household. Later this was rescinded as contrary to the dignity of the father.

Critics waited in vain for Harmel to go bankrupt, but in spite of all his commitments and his apparently Utopian ideas he was a shrewd business man, and his methods produced an increasingly excellent balance-sheet year by year. His workpeople considered investment in the industry as a gilt-edged security, and by 1914 their holdings amounted to nearly one million francs. No matter what political and industrial upheavals disturbed France, the Harmel factory enjoyed peace. Strikes and lock-outs were unknown. Even during the Franco-Prussian War, when Val des Bois became a Prussian army headquarters, the factory managed to continue in full production. It is difficult to give any approximate idea of the number of employees, though there were continuous developments. In 1894 a



census of Val des Bois shows a population of 255 families, 1174 persons, of whom 610 were employees (399 men and 211 women).

Under Harmel's direction Val des Bois soon became a Christian oasis in an industrial wilderness. To it flocked leading social reformers like Count Albert de Mun and the Marquis du Tour du Pin, who aspired to the formation of a Christian society. Christian employers came seeking encouragement. Members of study circles both lay and clerical, even seminarists, could here see their theories tested by actual experience. Leading members of working-class organizations, Christian and Socialist, were given the freedom of the factory to make any inquiries they chose from the employees themselves. Particularly dear was Val de Bois to the Archbishop of Rheims, Cardinal Langénieux. Here was to be seen Christianity in action.

Obviously Harmel could not confine his apostolate to his own factory. From 1871 onwards he was in great demand at all the French Christian social congresses, where he was called on to explain his methods, and he soon came to be recognized as the leading French Christian industrialist. He was persuaded to embody his method in two publications, *The Manual of a Christian Corporation*, and *The Employer's Catechism*. The Holy See repeatedly blessed his work, and he was careful always in case of doubt to seek advice from the Holy Father himself. His activities did more than those of any other layman to prepare the way for Leo XIII's encyclical, *Rerum Novarum*, on the Condition of the Working Classes.

Some fifty Catholic firms followed his lead, not a large number as he confessed, but he created an atmosphere in industry generally whose good influence could not be measured. He regretted that opposition, timidity, cupidity, social and political disunion among Catholics, prevented the creation of a solid Christian front against the economic liberalism of the age. Where his ideal was not possible he advocated separate unions of Christian employers and workmen, especially in larger units of industry. His point was that the working classes were on the march, anyway, and that if they were not organized on a Christian basis they would fall under the power of the anti-Christian forces of Socialism. Subsequent events prove that he was right.

All his life he was a Pope's man, and he strove to weld industry with Christian bonds closely to the Holy See. This inspired him to undertake another great work, the organization of pilgrimages of masters and workmen to Rome. The Holy Father would thus be able personally to bless industry, and to teach and encourage all concerned to christianize the workshop and the factory. The suggestion appealed strongly to Leo XIII, and the pilgrimages of "France au Travail" began in 1885 with 100 employers. This was followed by a pilgrimage of 100 employers, 100 workmen, and 300 priests. In 1888 they numbered 10,000. On 15 May, 1891, appeared the Magna Charta of the working classes, the encyclical *Rerum Novarum*. Leo Harmel planned to lead 20,000 pilgrims in

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of thanksgiving to Leo XIII. Imagine the organization necessary; transport and hostel problems meant spreading the various groups over several weeks. Princes of the Church and Roman nobility vied with one another in caring for the pilgrims and serving them at table. To the Pope, who had lost his temporal power but had surely won the heart of the working classes of France, these were the greatest days of his pontificate. Freemasonry looked on with alarm, powerless to stem this triumph, until an incident at the Pantheon on 2 October, played into the hands of the Grand Orient. At any other time it would have been ignored.

A French seminarist, one of a party of "La Jeunesse Catholique" and not associated with "La France au Travail", instead of writing his name in the register at the Pantheon, wrote "Long live the Pope". The Pantheon was the resting-place of Victor Emmanuel, the king of the spoliation, and 2 October was the date in 1871 when the spoliation was ratified by plebiscite. An uproar ensued, passions were inflamed, the incident was magnified into an attack on United Italy, and the French pilgrims were hurriedly hustled over the frontier. When passions cooled other pilgrimages of French workmen went to Rome, but the glory of 1891 was never quite recaptured.

In parenthesis we may remember that the only pilgrimage to leave these shores comparable to those of Harmel was not of Catholic workers, but of Catholic workless, the Unemployed Pilgrimage organized by *The Universe* in 1933. This enabled 400 unemployed to make the Jubilee in Rome, and to be received in audience by the Holy Father. The kindness of Pius XI in greeting each pilgrim, and his address summarized for us by the present Apostolic Delegate, His Grace Archbishop Godfrey, will remain a lifelong memory. With the like fatherly kindness did Leo XIII receive the thousands of French masters and workmen led year after year by Leo Harmel.

A patriarch to his wider family of employees, Harmel kept alive a strong sense of family in what he loved to call the Harmel tribe. Married in 1853 he lost his wife eighteen years later, a crushing blow which left him to be father and mother to their eight surviving children. By nature austere he brought them up strictly, with a sense of duty towards the community which allowed no place for privilege. Himself among the first in the factory before 5 a.m., he would sometimes bring along one or other of the children to make them realize the early start to be made by workpeople, even children. When they came of age to work in the factory, they began at the bottom as apprentices, and their promotion depended on the decision of the factory committee. He loved to have them around him, and it was a standing rule that each Sunday in turn some branch of the family should entertain the rest. A priest who was once present at one of these reunions noticed with surprise that of seventy guests he was the only stranger. Following a custom at that time common in the north of France, his children and grandchildren would gather round him before

bed-time, and kneel for his blessing. His family correspondence was itself formidable, and one letter written to a daughter who had become a Poor Clare is a masterpiece of literature in its glorification of a vocation to the religious life.

Occupied as he was with business, congresses, pilgrimages, visitors, and family affairs, his main concern was always his own and his workmen's salvation. Very early he had started the "Association Intime", made up of those visited in sickness. He would ask them to become voluntary victims of the world of industry. His method was simple. He had a wonderful gift of sympathy and consolation, and he could enlist sympathy for others. "You know how hard a task is the salvation of workpeople. To achieve any success I need help. Will you join me in this task?" This Association, at first secret, was approved in 1869 by the Archbishop of Rheims, and spread quickly in the factory and beyond. In the Chamber of Deputies someone asked ironically how much the communions at Val des Bois cost the employers. Harmel proudly replied, "They cost the sufferings of our voluntary victims."

Luxury had no place in his home. Success he often tasted, but if failure would increase the number of souls saved, then it would be welcome. By nature as proud as the next he strove after humility, practised continuous self-denial, took the discipline, and cultivated a spirit of prayer by daily meditation. Exact in business, he was just as exact in the affairs of his spiritual life. After his death were found daily records of his spiritual exercises: Mass, Communion, meditation, examination of conscience, reading, visits to the Blessed Sacrament, Rosary, Confession, not forgetting his hours of retiring and rising, and his work hours in the factory.

To his spiritual director he was allowed to take a vow of obedience. He made the Heroic Act of Charity, and took a vow to "ask our Lord daily to accept him as a voluntary victim, and to lead him according to the divine good pleasure by the way of crosses and sufferings". Later he vowed himself the slave of the Sacred Heart and Our Lady in the spirit of Grignon de Montfort. Sufferings he had in plenty, but he welcomed them from his loving Father. Humility he sought with all his soul: "From the desire of being loved, esteemed, approved, deliver me, O Lord. From the fear of disapproval, humiliation, misunderstanding, deliver me, O Jesus." Nor could he ever thank God enough for all His kindness, so his friends were asked to make for his insufficiency. His charity was wide enough to embrace his enemies. Saddened by the anti-clerical French governments in the early days of this century, he made a daily practice after Communion of a special prayer for the ministers, Loubet, Combes, and the rest, "because the Church teaches us to pray for persecutors".

In 1914 Harmel was eighty-five years old, but still in harness. He had foreseen the war of 1914-1918, and had made such preparations as he could. When the storm broke, he was persuaded to retire to Nice. Val des Bois was again a German army headquarters, but this time the factory

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was stripped, and the workers scattered. What the position is today we must wait to learn. In his semi-retirement he kept in touch with as many of his family and workpeople as possible, and gathered news of those who were on active service. No direct news was possible from Val des Bois. So he waited patiently the summons, which could not be long delayed, in a sort of retreat which he described as the first vespers of heaven. Benedict XV, to whom he was well known, granted him the privilege of daily Mass and reservation of the Blessed Sacrament in his house. He died on 25 November, 1915, in exile from his beloved Val des Bois, blessing his workers, his children, everyone.

Some years after his death, a priest who had known him intimately wrote: "And if some day (as I have already often wished) the Church should place him on her altars, if at least his cause should be introduced, I should be nowise surprised, because he has often given me the impression of living in the full charity of Christ."

J. BENNETT.

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### NINIAN, A SAINT FOR THESE TIMES

UNTIL recent years the figure of St. Ninian has been too dimly perceived to be impressive. All that we knew about this northern saint was contained in the few lines devoted to him in the history of the Venerable Bede. We are told there that the southern Picts had received the faith long before the mission of Columba of Iona through the preaching of "Nynias, a most reverend and holy bishop of the nation of the Britons, who had been properly instructed in the faith and the mysteries of truth at Rome". Bede also tells us that his episcopal church was dedicated to St. Martin, and that it was popularly called *Candida Casa*, or the White House, because it was built of stone, a manner of building uncommon among the Britons. St. Aelred's *Life of Ninian* adds but little to the history of Ninian's achievement except for the assertion that the saint was building *Candida Casa* in Galloway when he heard of the death of St. Martin. Now the date of Martin's death has recently been proved by the late Fr. Delehaye, S.J., to be certainly 397. Hence Ninian's work and mission have come to be studied against the background of the history of his time, and we have begun to see him as one of the last representatives of the old Roman civilization in Britain, at a time when the Roman Empire in the West was beginning to be overpowered by barbarism. This study of the conditions in which Ninian lived and worked has been helped by recent archaeological research in the regions where Ninian was a missionary, so that his life is more full of meaning to us than it has been for many centuries.

Now we understand something of the tension and the strain of the period in which Ninian worked in Britain. The North Britain of his day (roughly from Mersey to Clyde and from Humber to Forth) was liable to be attacked and raided from three sides—by the Picts from the North,

by the Irish from the West, and by the Germans from the East; but even so it was a region that enjoyed comparative peace and stability compared with the horrible confusion and strife reigning in Europe. During Ninian's lifetime Britain was able to remain an isolated stronghold of the old order, while the Continent was being devastated by the barbarian hordes.

Just before Ninian began his mission in the North, the Roman military outposts and defences had been reorganized by the Christian convert, Flavius Stilicho, Master-General of the Imperial Forces, the Empire's principal defender in the West from 395 to 408. Ninian, educated in Rome, probably as a civil servant in the newly established imperial institute for the civil service and then afterwards trained for the priesthood, may have been officially commissioned and helped by Stilicho or his delegates to plant outposts of Christian civilization north and south of the old Roman frontier, represented by the line of Hadrian's Wall from Tyne to Solway. Stilicho seems to have redrawn the military frontier by a line of defended positions from Catterick, north of York, across the Pennines by the military road, and thence to Carlisle. Ninian, like the rest of the civilian population, would not be confined by this new military frontier; in fact, it is likely that he penetrated beyond the oldest Roman frontier in the north, the old turf wall between Forth and Clyde.

From his northern outpost on the Roman *limes*, Ninian could survey at a distance the onslaught of the barbarian forces against the ramparts of the civilized world, the Huns against the Empire, the heathens against the Christians, destroying the centuries-old *Pax Romana* of the Western world. Ninian's church in Galloway was only a few years old when, early in 406, the news came that the Vandals and other wild tribes had crossed the frozen Rhine and had swept in an uncontrollable flood over Gaul, and beyond Gaul to the limits of the Mediterranean. To the civilized people of Roman Britain it must have seemed that the Continent was doomed to perish under a brutal oppressor, and that only the narrow span of the Channel kept Britain free for the time being. In Italy the fierce Alaric and his Visigoths stormed and plundered, seizing Rome and the fairest parts of Italy, so that the Pope and the Christians in general lived in fear and peril, while the legal ruler, Honorius, remained without power to intervene effectively. When in 410 the news came through to Britain that Rome had been sacked and plundered, it must have seemed to Ninian that the foundations of the world were shaken, and that the evil deluge would submerge all. But while Europe groaned and travailed, Ninian persevered in faith, building an ark for himself and for others, building *Candida Casa*, the White House of peace, against which the winds would blow and the seas would beat through the years and the centuries, but which would still be standing at the end of all, because it was founded on a rock.

Even today, fifteen hundred years after Ninian's time, the country folk of Galloway can direct the pilgrim to three shrines of Ninian—a ruined

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chapel on the promontory called "Isle of Whithorn" and probably the site of *Candida Casa*, the ruined Priory in Whithorn village where the saint's shrine remained until the Reformation, and most impressive of all, St. Ninian's cave, an awe-inspiring and remote hermitage on a lonely inlet of the shore, five miles south of Whithorn. The name and spirit of the saint are still familiar to many of the Galloway people in spite of the Presbyterian tradition. In this year of grace 1942, a simple woman of Galloway, giving food and shelter to a cold and hungry pilgrim from Ninian's cave, refused all reward "for the joy of giving", and said, "If we had had more of the spirit of St. Ninian amongst us, we shouldna' be in the mire we are today."

It is because of Ninian's close connection with the last days of the Roman power in Britain that recent research by students of Roman archaeology has revived the memory of Ninian's work near the northern frontier. Some five years ago a group of archaeologists made considerable excavations at the site of the old Roman fort near Brampton, some nine miles east of Carlisle. This fort was once part of the northern line of fortifications, but was abandoned when the strategic line of Hadrian's Wall was adopted. Standing on high ground, this fort commands a fine view of the vale of Carlisle. From this eminence the eye sweeps north and east to the line of the Wall, and beyond to the high Cheviots; to the west and south lie the valleys of the Irthing and the Eden. The Irthing, swift-flowing, washes the steep slopes of the fort towards the north and west, forming a natural moat on two sides. Today, nearly all the northern half of the old fort lies hidden beneath the graves of centuries, which surround the old sanctuary of St. Martin, standing at the north-east corner of the fort enclosure. This old shrine is about a mile from the old town of Brampton, to whose people it is known as the "Old Church". The building standing today is the sanctuary of a former church and incorporates some Roman masonry and arches. In its simple dignity and humility it resembles other old churches that have survived from Roman times, such as St. Hilary's baptistery at Poitiers.

This church dedicated to St. Martin in a remote and abandoned Roman fort among the hills of Cumberland has a special significance for the life of St. Ninian. It is the only old church of St. Martin in this northern region apart from Ninian's principal church at Whithorn, a few miles across the Solway. This dedication and the choice of a site in a Roman fort suggest a link with Ninian's mission, especially as excavation has revealed the existence of a British village near the old fort with traces of occupation until the end of the Roman epoch. These people may have built this early shrine of St. Martin out of the stones of the abandoned fort. This would explain why the later Anglo-Saxon village of Brampton at some distance did not build its own church but continued to use the old sanctuary of St. Martin. There is another link at the old fort with St. Ninian, namely an ancient tradition that a well here was called Nineswell, or St. Ninian's well, although the site and memory of the well have become forgotten in recent times. If you ask in Brampton and the country round where is Nineswell or St.

Ninian's well, there is nobody who can say, but several will tell you that there is a shrine of Ninian near Penrith, once called Ninekirk.

This sanctuary of Ninian near Penrith lies, as might be expected, close to an old Roman fort and settlement. It is near the Roman road that ran south from Carlisle to Brougham, near Penrith, and then east to Catterick. From Brougham also the Roman road ran south through Lancashire to Manchester and Chester, so that Brougham was an important meeting point on the Roman roads. Today the ruins of Brougham castle mark the emplacement of the Roman camp, which we know to have been occupied to the last days of the Roman Empire in Britain, and Ninekirk stands isolated at some distance along the river. Here in this remote yet strategic centre Ninian would pass on his way from south to north at the time when Brougham (*Brocavum*) was being incorporated in Stilicho's new line of defence for North Britain. Thus the ancient shrine at Brougham dedicated to Ninian may well be a memorial of his mission among the people of the Roman fort at *Brocavum*.

The present Ninekirk stands strong, simple, austere, and venerable in complete isolation from the world on a short stretch of green plain round which the Eamont swirls and murmurs, and sheltered from the north by sandstone cliffs. It stands a long distance from the main road and is more like a hermitage than a parish church. Certainly this historic church at Brougham and the old church of St. Martin at Brampton have this in common with the primitive church at Whithorn, where Ninian fixed his see, that they are all places of wild and lonely beauty, places where the soul can commune easily with God. They are all girt about by water, and in this, as in their wild loneliness, they are like that desert refuge, almost surrounded by the River Loire, where St. Martin found a home for himself and his monks. Tradition has always coupled the names of Ninian and Martin, and it has often been thought that Ninian was Martin's disciple. It seems likely that the choice of site for Ninian's churches may have been inspired by the saint's visit, on his way from Rome, to St. Martin in his wild solitude at Marmoutier. "This spot was so secret and retired that he enjoyed in it the solitude of a hermit; for on one side it was surrounded by a precipitous rock of a lofty mountain, while the River Loire had shut in the rest of the plain by a bay extending back for some distance" (*Sulpitius Severus*, Chap. X). In these remote places Ninian sought peace from the turmoil of the world and, like Martin in Gaul, built Christian citadels that were to preserve what was most precious, through all the struggles and disasters of the Dark Age which was now threatening in the first years of the fifth century. In this way, although among the last representatives of the old Roman civilization in this island, Ninian became one of the pioneers of that greater and more profound civilization that was to be, the Europe of the Faith.<sup>1</sup>

C. A. BOLTON

<sup>1</sup> The writer wishes to acknowledge his indebtedness to the work of the following Messrs. Simpson and Richmond in *Cumberland and Westmorland Transactions*, New Series vol. xxxvi, 172-82; Dr. W. Douglas Simpson: *St. Ninian & the Origins of the Christian Church in Scotland*, Edinburgh, 1940.

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THE TRANSFIGURATION AS A CRISIS<sup>1</sup>

IT seems certain that 6 January was kept holy in honour first of the Baptism of our Lord and attracted to itself, as time went on, commemorations of other occasions on which He "manifested His glory" or on which His Eternal Father willed that it should be in some way declared—such were the miracle of Cana; the visit of the Magi; but also the Transfiguration (now 6 August), the Ascension, and perhaps others. This occurred in the East—probably first in Egypt. In the West, the winter solstice, 25 December, *Natalis Invicti*, was chosen for the celebration of the Nativity; and from about 350 onwards, I think, East and West began to celebrate one another's feasts, and 6 January gradually settled down to commemorating primarily the Magi, possibly because no heretical speculations enveloped that event, whereas many Gnostic sects taught that "Divinity" (in one way or another) took possession of the man Jesus at the Baptism; now, of course, it has been argued that a "Messianic consciousness" did. Anyhow, today we celebrate no separate feast of the Baptism; and the feast of the Transfiguration is not made much of by popular devotion, and the subject seems but seldom preached about. Yet the two events were surely felt by the evangelists as extremely important (in fact, as crises) and as standing in some sort of relationship towards one another.

We need not linger over the Baptism, because we quite easily recognize it as involving the solemn public attestation of God that Jesus was indeed His accredited Spokesman, His Anointed and the Sent. Thus were His Gospel sanctioned and His Ministry inaugurated. Up to the moment of the Father's utterance and the Descent of the Spirit the exterior public sanction had not been given, even though the Baptist (to judge from Matthew iii, 14) immediately felt that here was indeed his successor, stronger than he, who should baptize with the Spirit. Nor, even before the Baptism, did our Lord refuse to accept the Baptist's homage, implied in his deprecating: "I have need to be baptized by Thee . . ."; in fact, His reply: "Let Me be—just *this* time! For it is but fitting that in this way both you and I should carry out what is due from each of us" (Matthew iii, 15), most emphatically suffices (to my mind) to exclude the theory that our Lord received or developed a "Messianic consciousness" at the moment of His baptism. St. Mark (i, 9–11), even in his tiny narrative, cannot quite exclude his habitual vigorous diction—he writes that the heavens were "torn asunder", while Matthew and Luke simply say that they were "opened"; to my feeling, his emphasis is wholly on the divine Voice and on the Spirit, an emphasis intensified by the sentence immediately following: "and forthwith the Spirit drives Him out into the desert" (12). St. Luke (iii, 21, 22), by his arrangement of participles, relegates the baptism to a

<sup>1</sup> We received this article from Fr. Martindale shortly before his departure from this country.—(Ed.).

quite preliminary plane: "Then it happened that all the people having been baptized and Jesus having been baptized and being in prayer, the heavens were opened," etc. St. John (i, 31-34) does not so much as mention that Jesus was baptized, but displays the Baptist as insisting that the whole point of his own baptizing was that he should see Him on whom the Spirit should descend and *remain*—that was He who should, for His part, baptize with the Holy Ghost.<sup>1</sup>

The Baptism, then, undoubtedly marked a crucial moment. As from then, a new order of things began. We are ready to recognize that the evangelists did explicitly undertake to set forth "the gospel of Jesus Christ" and no complete biography; but possibly we, who so love to linger over the scenes of the Childhood and of the Risen Life, find it difficult to realize how definitely the Baptism was felt to mark the *beginning* of that Message. Dear as are the scenes of Bethlehem and Nazareth, not yet had the hour for the Preaching of the Gospel struck.

Yet, even so, the transition (like all Our Lord's transitions) was gentle and not a mere supersession of the old by the new. Jesus and the Baptist co-operate. Between them they fulfil "all that is due". In the person of the Baptist, Jesus was meeting and consorting with the whole of the Old Testament as well as its supreme personality; the Old was indeed now over, but in no sense contemptuously cast away. The Baptist forthwith began to fade out of sight: "*He* must increase—it is *right* that *He* should increase—but *I*, diminish" (John iii, 30): yet he preserved his role of "friend of the bridegroom", joyful and rejoicing to hear the bridegroom's voice even though his own were silenced—"and *that* joy—*my* joy—is full to overbrimming!" And forthwith the Voice of the Father was heard, speaking, indeed, ancient and consecrated words, yet *not* those words "today have I begotten Thee"; stating therefore a fact, the fact of the divine filiation, without in any way suggesting that the fact came at that moment into existence: yet accompanying that Apparition of the Spirit (visible to at least a sufficiency of those present to give it the quality of a public attestation to which the Baptist could give his predestined witness)<sup>2</sup> which undoubtedly did imply a new thing—an impulse, an impetus, and an enduring one: for the rushing of the Spirit upon the heroes of the Old Testament was spasmodic and sent them forth only to this or that mighty deed or declaration. Jesus now begins what He had not hitherto done, and

<sup>1</sup> Perhaps the notion of "remaining", in St. John, might usefully be studied—the enduring presence of joy, of fruit, of sm, of the divine seed in man; John xv, 11; 16: ix, 41; 1 John iii, 9. And again of "abiding"; for example the Spirit Himself, John xiv, 16; "Abide in Me, and I in you", xv, 4, 7, 20; and 1 John ii, 27, etc.

<sup>2</sup> We said "a sufficiency", not meaning to decide how many heard the voice or saw the vision, or whether it sufficed that our Lord and the Baptist alone did. Had everyone done so, the Baptist might have been expected to say (in St. John, i) "*you* saw the Spirit descending", etc., instead of "I saw"; at the Transfiguration the vision was granted to three only of the apostles; and when the divine voice was heard in John xii, 29, some seem to have recognized it for what it was; others thought that "an angel spoke", and others said it had thundered. Apparently a certain preparation of mind and will was needed for such a communication to have its full effect.

the Era of the Gospel is inaugurated. It would take us too far were we to dwell on the role of the spirit brooding over and fertilizing the primeval watery chaos; or on that of the Flood, the Ark, and the Dove.

The Transfiguration in its turn occurs at a crucial moment. Our Lord had finished not only the cycle of His Messianic teaching, but actually the construction of His visible kingdom with Peter as His vicegerent when He Himself should have gone away. "From then on," says St. Matthew (xvi, 20), "Jesus Christ began to show to His disciples" that He "must" go away to Jerusalem and undergo His Passion and Death. This was the occasion of Peter's horrified deprecation of any such occurrence, and of our Lord's stern rebuke of any attempt to avoid whether suffering or death. (The tone of the epistle is suitably more passionate than that of the Baptist's deprecation and Christ's very gentle rebuke.) The same sequence is found in St. Mark and St. Luke. Since our Lord was going to insist and re-insist upon His terrible destiny and the duty of His followers too, to take up their cross daily and follow Him—expression dulled in our ears by familiarity, but very vehement in those of His first hearers—and since the actual Passion was approaching, which proved too much for the apostles' courage if not for their faith, despite all the preparation they had received, no wonder that He permitted to them an unwonted revelation of His intrinsic glory.

Our Lord took the three favoured apostles up a mountain, and there, while He was praying (Luke ix, 29), He was transfigured. So too the events that followed the baptism did so "while He was praying" (iii, 22). St. Matthew says that His clothes became "white like the light"; St. Luke, "white, flashing forth like lightning"; St. Mark, that they became "shining, very white—as no cleaner upon the earth can whiten them like *that*!"—so naïve, so forthright is his narrative; so vividly present to him the event! As for His face, "it became different" (Luke); "it flamed like the sun" (Matthew); "He was metamorphosed" (Mark).<sup>1</sup> The transfiguration had already begun when the apostles, who had gone to sleep, awoke. There were with our Lord Moses and Elias, and they were, says St. Luke, "visible in glory"; yet they were speaking of, "telling", His departure which He was destined to accomplish in Jerusalem. Peter cried out: "Master, it is good that we are here! Let us make three tents, one for Thee, one for Moses and one for Elias"—"not knowing what he said", adds St. Luke: "for he did not know what he was saying, for they had become terrified", said St. Mark, with candour.<sup>2</sup>

<sup>1</sup> It may be putting too much weight upon a word to insist that Mark's "metamorphosis" implies a substantial change rather than one of appearance only.

<sup>2</sup> All the evangelists write *hēmas* and not *hēmin*; not, "it is good for us to be here", but, "it is good—fortunate—that we are here". For we shall be only too happy to make the three huts needed for you to shelter in (doubtless when night should fall, if it was not night already). At times we are honestly taken aback by the extreme "materialism" of the apostles even now; it is true that St. Mark and St. Luke feel that they have to offer some excuse for it. Peter was impulsive as ever, ready for hard work—but definitely dazed. How the future re-translator of the Vulgate, however, is to retain both the dignity of the narrative and the—well, fascinating clumsiness of St. Mark, who can guess? But we feel sure that that dear evangelist must not be robbed of his special "savour".

It was while Moses and Elias were preparing to depart that the mysterious Cloud came down and swallowed them up ("they were frightened when they entered into the cloud"). Already in very ancient times it was discussed to whom this double "they" referred. We have little doubt but that the first "they" refers to the apostles; the second, to our Lord, Moses and Elias). Then the Voice spoke. "This is My Elect Son: to Him give ye ear!" St. Luke uses the unusual word *eklelegmenos*; the other two say "beloved", and St. Matthew adds "in whom I am well pleased", as at the Baptism, and even the pathetic detail that after the Voice came from the (shining) Cloud the terrified apostles fell prostrate and that Jesus "took hold of them" and encouraged them. Then it was that, looking up, they saw "Jesus only", words that have endeared themselves to meditative souls.

To me it seems simply grotesque to suggest that the evangelists related this episode as something "symbolical" and not as a real occurrence. Can one imagine St. Mark (or indeed either of the other two Synoptists—I would say, "or St. John", only he is not concerned here) as doing any such thing? Presumably the Synoptists did not *invent* what (in that case) would have been almost absurd elements, such as the interruption of Peter. Besides, the deliberate *dating* of the event in relation to St. Peter's Confession suffices to exclude this academic notion of "symbolism".

Since, therefore, we consider it absolutely certain that the Synoptists thought that what they say happened did happen, and just like that—we have but to ask what they supposed it to "stand for", for we think it equally certain that they regarded themselves as relating objective fact, and as transmitting facts that had a meaning, a value and an indication of what lay much further than themselves. In the Baptism we see our Lord accepting baptism from John, and so, linking Himself up with, then superseding, the whole of the Old Testament; and forthwith the Divine Voice approves Him. We now see Him "talking with" Moses and Elias—the Law and the Prophets—again the total sum of that Old Testament, and then they, like John, pass away, and the Divine Voice approves Him. And no one is left, save Jesus only. But Jesus, setting His face ("He fixed His face unto the journey", Luke ix, 51) towards Jerusalem and His Death, yet again warned the disciples concerning it; but as before "they could not understand that statement, and it was hidden away from them, so that they did not comprehend it, and they were afraid to ask Him about what He had said" (cf. Luke xviii, 31-34). From now on the history hurries to its conclusion, which is, certainly, the Death upon the Cross, but supremely the Resurrection—Life, not Death, is the climax of our Faith. Thus neither the Baptism nor the Transfiguration were, so to put it, events connected substantially with the life of Our Lord Himself as the Annunciation and our Lady's Acceptance were, or indeed as His Death and Resurrection were, or as Pentecost was with the life of His Church; but they were definitely turning-points in His Life as lived, and meant to be recognized as such by His

disciples. Only, they failed to do so, at any rate so far as the Transfiguration was concerned.

What Transfigurations of Himself may be given by our Lord to individual souls remain obviously a private concern on which no general "argument" can be based. But it is more than possible that such "consolations" may produce a sense of optimism which omits to allow for immeasurable defeats and apparent disasters that may intervene between the moment of the consolation and that of the promised triumph. What we dare not disregard is the fact that immediately after the Baptism the Spirit thrusts Jesus forth into the wilderness; and, after the Transfiguration, Jesus (ever under the impetus of the Spirit who remains with Him) hastens forth towards Calvary at a pace which makes it difficult for the followers to keep up with Him, and bewilders them. The Temptation in the Wilderness and the Temptation in Gethsemane balance one another, and maybe that after our own weaker consolations, a testing (albeit weaker too) is almost sure to happen, and similarly for the Church herself.<sup>1</sup>

There is one more link between the Baptism and the Transfiguration. In St. Mark ix, 9-13 (cf. Matthew xvii, 9-13), the disciples profess themselves puzzled by what had been said about the Resurrection (which implied, at any rate, a death): the Scribes taught that Elias (to whom the vision had sent their thoughts back) was to come *before* the Messiah and (our Lord added) put everything in order. "Well, I tell you, Elias actually (*kai*) has come, and they did all that they chose to him—as it was written concerning him." Elias suffered at the hands of Achab and Jezebel; the Baptist at those of Herod and Herodias. The two prophets each did what they were meant, in God's providence, to do: and, after their fate, shall we be surprised if the history of the Messiah includes persecution and a death more tragic even than the Baptist's?

These thoughts may possibly help us towards seeing both Baptism and Transfiguration more vividly and intimately, and as more organic and operative incidents in the life of our Lord, and as more significant for ourselves.

C. C. MARTINDALE, S.J.

## KINGSTIDE

THE Epiphany or the Manifestation of the Lord is particularly the feast of the nations, the Gentiles. Through long centuries the Jewish people had looked forward with ever-increasing longing to the coming of

<sup>1</sup> Lest we strain our "parallelism", we do not insist on Christ's having been "with the beasts" in the wilderness, and there ministered to by angels; and again, the ministry of angels in Gethsemane: and at the Resurrection—in the great Psalm 21 (and often) the sufferer's enemies are described in terms of ravening beasts.

the King who would raise up Israel to a position of pre-eminence. They concentrated their attention on the external power and glory of the future kingdom (variously interpreted as terrestrial or eschatological) to the exclusion of its internal and universal character. Then when the King came the leaders of Jewry did not recognize Him. Herod ordered Him to be put to the sword. It was the gentile Magi, coming from the east, who saw His star and who entered His humble abode rejoicing; who knelt in adoration offering their gifts of gold, frankincense and myrrh.

The feast of the three kings, or Kingstide, has ever had a prominent place in the liturgy of the Church. In ancient times the feast of Christ's nativity was also observed on this day, for it was only at the close of the fourth century that the Roman custom of keeping Christmas on December 25 was extended to the other churches.

But the separation of the two feasts—the birth of Our Lord and His manifestation or the theophany—did not rob the latter of all its liturgical glory. The Church still commemorated on this day the threefold manifestation of the Saviour: that of the Infant King to the Magi; that of the Divine Legate at His baptism; that of the compassionate wonder-worker at the marriage feast of Cana.

Whether, as some writers assert, the adoration of the Magi and the baptism in the Jordan actually took place on this day (they are less certain of the date of the first miracle) is of no great moment, for the mystery here commemorated is in no wise dependent on the date of its happening for its content and lesson.

In the Latin Church the office and liturgy of the feast itself is almost exclusively concerned with the visit and homage of the kings. The celebration of the baptism of Christ is more particularly honoured on the octave day of the feast, whilst the story of the changing of the water into wine is told on the second Sunday after the Epiphany.

The office of the feast begins with first vespers, when the antiphons tell of the Saviour begotten before the daystar and from all eternity who is the glory of Jerusalem, and in whose light even the Gentiles shall walk. The star seen by the Magi is a symbol of this eternal light which, in the words of the fifth antiphon, shines as a flame pointing out God the King of kings. Seeing this star the Magi hastened to offer their gifts. Thus was Christ revealed to the peoples of the world in the person of the Wise Men. The nations were to enter upon the inheritance destined for the chosen people. The light which showed them the way to salvation was none other than that eternal light which enlightens the heart of every man entering into this world, God himself. The pagans, seeing this light, must hasten with their gifts lest, like the Jews they had supplanted, they be rejected from the light and cast into the darkness.

The hymn is taken from the abecedary poem of Sedulius. It celebrates the three epiphanies of Bethlehem (or Nazareth), Jordan and Cana. In the Magnificat antiphon the story of the Magi is again taken up:

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They said to one another: this is the sign of the great king; let us seek him out and offer him our gifts of gold, frankincense and myrrh.

The collect is very beautiful, begging God, who here revealed His glory to us (the gentiles), to admit us to the eternal contemplation of his heavenly majesty.

The lessons of the first nocturn at matins are from the prophet Isaiah, chapters lv, lx and lxi.

The first lesson invites all who thirst for life to come to the waters of salvation, and appropriately the responsory sings of Christ's baptism in the waters of the Jordan, a type of that other baptism instituted by Himself in virtue of which all men might be born anew.

The second lesson contrasts the light which is Christ with the darkness that reigns in the world. All may approach this new light; they will come hymning the praises of God who is light itself.

The third lesson is a canticle of joy. The Lord hath clad His servant in the garments of gladness. As the earth puts forth its shoots so will the Lord bring justice and salvation to all men; the Gentiles in common with the Jews are to share in the divine inheritance.

This note of rejoicing is continued in the second nocturn where the lessons are taken from St. Leo's second sermon on the Epiphany. The adoring Magi are the first fruits of the Gentiles' vocation, wherefore we should celebrate their homage with joyful hearts and souls. Their acknowledgment of the Christchild marks the entrance of the nations into their eternal heritage; it lays open to us the meaning of the Scripture which the Jews in their blindness of heart could not understand. Therefore this day is a blessed and holy feast on which the author of our salvation deigned to reveal himself to us. As the kings paid worship to the Divine Infant in the cradle, so shall we one day worship the same Child—omnipotent God—in heaven. But even as they offered their gifts, so must be we bring forth from our hearts spiritual gifts not altogether unworthy of Him who has given us all good things.

The homily is that of St. Gregory, who contrasts the Jews with the Gentiles. The former were told of the birth of Christ through the ministry of angels; but in the hardness of their hearts they rejected Him. The Gentiles learned of this same event only from the sign of the inanimate star, yet (through the Magi) they accepted him. At the time of the Saviour's death the very earth bore witness to the passing of creation's Lord. Only the Jews, more hard and obstinate than the rocks themselves, refused Him obedience. The unspoken lesson is surely clear. If after such a revelation we close our hearts to the light, we shall run the risk of being forever engulfed in impenetrable darkness.

At lauds the antiphons and chapter are the same as at vespers. The hymn, composed by Prudentius, extols the happiness of Bethlehem, more blessed by far than the greatest of cities in that it witnessed the birth of the



Word made Flesh. It sings also of the star and of the symbolism of the gifts: gold betokening royalty; frankincense representing prayer; myrrh foretelling the sepulture of the Lord. The doxology is that proper to the season:

Glory to Jesus who hath appeared to the peoples, and to the Father and kindly Spirit for evermore.

The Benedictus antiphon has reference to the triple mystery:

Today is the Church united to her heavenly Spouse, for Christ has washed away her faults in the Jordan. The Magi hasten with gifts to the royal nuptials where the guests are made glad with water changed into wine.

The stational church for Mass is the Basilica of St. Peter. It might appear that St. Paul's would have been more fitting, as he was specially called to be the Apostle of the Gentiles. But it was to Peter that Christ, Lord both of Jew and Gentile, commended the care of the whole flock.

The universality of this power of Christ is the theme of the Introit:

Behold the Lord the ruler of all is come. Kingly power and might and empire are in his hand.

The Gloria fittingly follows this introduction, and the collect begs for the beatific vision as the reward of our faith.

The reading reproduces the second lesson of matins. Jerusalem is addressed as representing the new holy city, the Church. The glory of God has come upon her; rulers and peoples seek the light which shines from within her. The multitudes as of the sea turn their steps towards her. She is bidden to lift up her eyes and behold all these her sons and daughters. From every place they come, bearing their gifts and praising God.

In the Gospel (from the second chapter of St. Matthew) is told the story of the journey of the Magi. They saw their star; they followed it; they overcame obstacles; they did not lose heart when for a time it disappeared. Eventually they ended their quest and found the Child with Mary his mother. And entering in they fell down and adored. So must every Christian follow his star, and be of good cheer, and overcome obstacles. If he be faithful he will find Jesus at the end of his life's pilgrimage—with Mary His mother. Entering in he will adore, and none shall dispossess him for all eternity.

In cathedrals and some collegiate and other churches, after the singing of the Gospel the solemn publication of the movable feasts of the year is made. The faithful who rejoice at the birth of Our Lord have even greater cause for rejoicing at the triumph of the Redeemer over sin, hell and death. By announcing the date of Easter on this day, the chief mysteries of the life of the Saviour are linked together, and their intimate connection and ultimate purpose shown.

The offertory of the Mass is taken from Psalm lxxi where the Man of Peace is described. The verses here selected (10-11) illustrate the universal dominion of the Great King. Kings from every land shall bring gifts to the Lord: all kings and all nations shall adore and serve him.

The Secret begs for God's mercy on his church in which gold, frankincense and myrrh are no longer offered, but the reality which these gifts represent—Jesus Christ, Son of the eternal Father.

The Preface is proper to the feast and its octave. It celebrates the new light of Christ's immortality in virtue of which he appeared clothed in the substance of our mortality for the reparation of our fallen nature.

In the Communion the Church sings of the star which first drew her to her Spouse:

We have seen his star in the east and with gifts we are come to adore the Lord.

We have seen Him, but He first saw and created us. We are come with gifts, but He has given us Himself. Such a wondrous gift demands purity of heart and rightness of understanding. In the Postcommunion we ask for this purity, this right knowledge:

Grant . . . that our minds may be so purified that we may understand the mysteries we celebrate in this solemn office.

Just as in the liturgy of Advent the Church has in mind the threefold coming of Christ—at His birth; at the end of the world; and to the individual soul at death, so in the liturgy of the Epiphany she bids us have in mind a threefold manifestation of this same Lord. There is the manifestation to the Magi; that made to the Church his Spouse; there is the revelation of Christ to the individual soul. This last Epiphany we must have ever in mind, and as the Magi lost no time in seeking out the King once they had seen His sign in the heavens, so we—conscious that He would dwell within our souls—must diligently hearken to Him and offer Him our gifts. No man should approach the King empty-handed, and if Christ receives no gift from our hand during life, how shall we find good works to offer Him at the hour of death? We must be conscious of the everlasting and universal dominion of the Prince of Peace, and of the necessity of adding our hymn of adoration and thanksgiving to the universal harmony of praise which is His due. We must ever see in this life with the eyes of faith that Man who is spoken of in the Introit of the Sunday within the Epiphany octave,

seated on a high throne adored by a multitude of angels singing together: behold him whose empire is forever.

It was to this Man that the Father bore witness when the Baptist told his followers:

Behold the Lamb of God,

and it is the baptism of the Son of Man that is especially commemorated on the octave day of the Epiphany.

The Gospel is taken from John i, and the passage selected ends with the Baptist's declaration that he had given testimony to the Son of God.

We, like the Baptist, have seen Christ. To us as to the Precursor has the Lord come. Then must we give testimony to Him. It so happens that in many places today the darkness of sin is so widespread that no ray of the Light which is Christ is allowed to penetrate there. All the more reason, then, why we who have seen and recognized the Daystar from on high should give testimony to the light. The light which we receive this day, the light given us at our baptism, must never be extinguished. Like the virgins in the parable we must ever keep our lamps trimmed awaiting our own especial Epiphany—the coming of the Bridegroom to our souls at death. Happy shall we be if we are thus found, for then our own small light shall be exchanged for Him who dwells in light inaccessible and whose divine refulgence is to all eternity.

JOHN J. COYNE.

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## SERMON NOTES

### OUR LADY'S ANTIPHONS

WE have chosen the "Alma Redemptoris" because of the season, and the "Salve Regina" because it is in common use amongst the faithful throughout the year. Each of the four reflects the mysteries of Christ's life as re-enacted in the appropriate liturgical season or cycle, and since certain notions are necessarily common to them all, cross references are given in order to avoid repetition.

The origin of the text is discussed in the *Catholic Encyclopædia*, II, p. 149; XIII, p. 409. For the *Salve Regina* cf. also Fr. Thurston in *The Month*, 1916, Vol. 128, pp. 248 and 300, and a devotional commentary by St. Alphonsus in *The Glories of Mary*. Catholic doctrine on Our Lady's prerogatives may be studied in *Mary's Part in our Redemption*, by Canon Smith (Burns Oates & Washbourne, 1937), in *The Mystery of the Divine Motherhood*, by Dr. Feckes (Coldwell, 1939), and in *The Mother of Christ and Mary, Mother of God*, by Fr. Vassall-Phillips, C.S.S.R. (Burns Oates & Washbourne).

#### I. ALMA REDEMPTORIS (MATER)

The reference to this chant in Chaucer's *Prioress's Tale*, well known from Wordsworth's modern adaptation, is evidence of its popularity in Catholic England, and verses may suitably be quoted, e.g.:

This song was fashioned for our blissful Lady free,  
Her to salute and her also to pray,  
To be our help upon our dying day.

The theme is "maternity".

i. *Alma Mater*—nourishing, cherishing, indulgent. Like all mothers she did everything for Christ: fed Him (Luke xi, 27), laughed and played with Him, sang to Him. Truly married to St. Joseph—the exemplar of all Christian homes—Our Lady exhibits the dignity of all motherhood; St. Thomas, III, 29, 1 and 2, explains the reasons for this marriage. Within the protection of earthly espousals, she became the spouse of God (cf. XIX post Pent., lect. viii) and her Divine Maternity is the basis of all her prerogatives.

Her spiritual motherhood in regard to us all means that, owing to her function as Mother of Christ, she exercises a subordinate causality in our regeneration as sons of God; therefore, she fosters and nourishes our growth in grace, a function analogous to the maternal office in the physical order (cf. III, i). Hence her titles.

ii. *Coeli porta* in two senses. Firstly, the gate by which we enter heaven, as sons and joint heirs, a notion which, as in everything said of Mary's mediation (cf. IV, i), is subordinate to that of Christ being the door (John x, 9). Secondly, *porta ex qua*, as in the "Ave Regina", a term for describing her divine maternity. Use the fine responsory, I Advent, lect. i; "tollite portas . . . et introibit rex gloriæ", both of Our Lady and of our own hearts: "behold I stand at the door and knock (Apoc. iii, 20), that Christ may dwell by faith in your hearts" (Ephes. iii, 17); God has sent the Spirit of His Son into your hearts (Gal. v, 6).

iii. *Stella Maris*, an ancient and most popular title, is in origin probably connected with the Hebrew derivation of the word "Mary". Taken in the sense of a guide for the voyager, its meaning corresponds with and amplifies that of *exsules filii Evæ*, as in III, ii (cf. the first two verses of Faber's "O Purest of Creatures": our guide in the dark night). Taken in the sense of a beautiful object to be admired for its lustre, the most obvious meaning is that of Faber's last verse: "He shone in thy shining, sweet star of the sea." All Our Lady's prerogatives are because of her Son.

Children of Mary, we must use our influence in guiding others to God by word and example, making known the light of God's truth—*lumen Christi*. Though star differs from star in glory, all are creatures of God, made in order to tell His Glory. "Take heed, therefore, that the light which is in thee be not darkness" (Luke xi, 34).

iv. *Succurre cadenti surgere qui curat populo*. The petition for help is from a fallen race trying to stand on its feet, as a stumbling child might turn to its mother's strong arms. Eve's contribution to our fall is reversed by the second Eve's divine maternity. Not the least amongst our sins at the present time are those which defile marriage and motherhood, evils which must be specially repugnant to Our Lady. Many, to speak the truth, are not trying to rise; they admit no wrongness in these things, or else see the light and turn from it. They cannot remain for ever impervious to a mother's promptings. Quote verses from the English rendering of *Ave Maris Stella*, Westminster Hymnal, nn. 101, 102.

To enter God's kingdom we must become as children, particularly when we have barred its gate by sin; children of God and children of Mary, trusting, simple, candid, obedient, docile, and above all, humble.

Since all grace reaches men, in God's disposition, through Mary, the

conversion of the good thief is an example. "Qui latronem exaudisti, mihi quoque . . ."

## II. ALMA REDEMPTORIS (SEMPER VIRGO)

The article of the Apostles' Creed "Conceived of the Holy Ghost, born of the Virgin Mary" contains in germ everything the Church declares about Our Lady's virginity, which is our present theme: "virginitatis gloria permanente lumen aeternum mundo effudit" (Preface B.V.M.); "gaudia matris habens cum virginitatis honore" (Lauds, Christmas). One is at a loss to find words in praise of this holy and immaculate virginity, as the responsory to lectio vi at Christmas Matins confesses. But it is an exaggeration to state, as some pious writers do, that Our Lady prized her virginity so highly that its preservation was a condition of her acceptance of the divine maternity. In given circumstances virginity is superior to maternity, but there can be no question that Our Lady's divine maternity infinitely excelled her virginity. (Cf. St. Thomas, II-IIae, 152, 5, a negative answer to the question: "utrum virginitas sit maxima virtutum.")

i. *Natura mirante*. Everyone understands the implication of *Virgo prius ac posterius*, but it is not equally clear in people's minds that Our Lady was a virgin *during* the birth of Christ, as explained by St. Thomas III, 28, 2, and repeatedly expressed in the liturgy: "Beata Dei Genetrix Maria, cuius viscera intacta permanent, hodie genuit Salvatorem saeculi" (Resp. lect. v. Christmas) "Nesciens Mater Virgo virum, peperit sine dolore" (Resp. lect. viii, Circumcision). Consider the words of St. Gregory in lect. vii, Low Sunday, "non aperto utero Virginis exivit"; He appeared to the eyes of men at His nativity in a miraculous manner, just as His appearance through closed doors after the resurrection was miraculous. "How shall this be done, for I know not man?" With unwavering faith in God's word, Mary accepted the divine message, certain nevertheless that God would provide for her virginity.

Our faith in the Church, Christ's Mystical Body, must be equally firm, not forgoing its natural means of growth, but certain of God's intervention contrary to the natural course of things, whenever it may be necessary. The trust of parents in divine providence must be similar: God will provide for the children he sends: the parents will do their part by natural means, thrift, foresight, and prudence.

ii. *Genuisti . . . Genitorem*. From one aspect it is the stupendous and unique dignity of the Virgin Mother that is expressed in these words and reflected in many Christmas Carols. "Mother and maiden/Was never none but She/Well may such a lady/God's mother be." From the opposite aspect the words imply that Mary was a creature, and like all human creatures redeemed by her Son, "sublimiori modo redemptam" (Die vii inf. Oct. Immac. Concept., lect. iv), because preserved from the guilt of original sin; no fear of exaggerating Mary's mediation if this is remembered. "Remind thy Son that He has paid the price of our iniquity."

iii. *Sumens illud Ave*. (EVA and AVE, cf. III, i.) The *Ave Maria* in its first part is, like the *Pater Noster*, wholly of divine origin: Gabriel delivering God's message and Elizabeth speaking under His inspiration. It was the first time a "Hail Mary" was said. For most of us the solemn associa-

tions of our first "Hail Mary" are lost to memory, like other maternal benefits we received. Some may remember: Cardinal Manning records (Purcell, I, p. 617) that, after resigning his Anglican offices before a city notary, he said his first "Hail Mary" in St. George's, Southwark. For all of us there will be a last one (cf. IV, iii).

*iv. Peccatorum Miserere.* (The grace of repentance; cf. I, iv.) Our Lady's office as the Second Eve is the reason of the virgin birth; also the reason of her Immaculate Conception; she was preserved from sin through the merits of her Son. Great is the beauty of true repentance for sin committed, but still greater is the preservation of baptismal innocence, particularly in the matter of chastity. Devotion to the Virgin Mother of God is one of the means strongly recommended by the Church for the preservation of this virtue in the young under our care. This does not mean concealment and ignorance—Our Lady was not ignorant; "How shall this be done for I know not man?" It means that instruction shall be discreetly given, in a religious setting, by parents or guardians. Cf. *The Pope Speaks to Mothers*, C.T.S. (S. 168).

### III. SALVE REGINA (EXSULES FILII)

Obscure in origin, the anthem was in full possession by the eleventh century, and by the fourteenth century had merged, in many places, with the evening Eucharistic devotion; hence *Salut*, the French name for what we call Benediction. Its use from Trinity to Advent corresponds with the liturgical season, a prolongation of Pentecost: Christ has finished—His Spirit has descended upon men—we must begin, shaping our lives on His, preparing for the day when we shall see Him again. This season being an epitome of man's life on earth, the appropriateness of the antiphon is evident. Quote lines from Lingard's popular "Hail Queen of Heaven", itself a free paraphrase of the antiphon, to amplify the theme which is "life's journey".

*i. Filii Evae.* Children of Eve, the mother of all the living in the natural order, we are children of Mary, the second Eve, spiritually and supernaturally. Contrast the two Eves—*mutans Evae nomen*.

EVA	AVE
Quod Heva tristis abstulit (Lauds, 8 December)	Tu reddis almo germine
Issued from Adam	Christ her issue
An instrument of ruin for Adam	Her maternity served Christ as an instrument of salvation
An evil spirit's temptation	A good spirit's message
Disobedience, through pride	Obedience, through humility
Under Satan's domination	Crushed serpent's head
In sorrow bore children	Wiped away the tears of Eve—Virgin birth. Cf. II, i.
"Hand in hand, with wandering steps and slow."	United; Bethlehem, Nazareth, Calvary, Assumption.

*ii. Exsules filii.* Children of Eve, we share her banishment, but it is not perpetual because we are children of the second Eve; exiles indeed, but wayfarers hopefully and surely journeying towards heaven, our real home.

(a) Therefore, we must not live on earth as though it were our permanent dwelling. "We are pilgrims and strangers on the earth" (Heb. xi, 13), "desiring a better, that is to say, a heavenly country" (Heb. xi, 16); "we have not here a lasting city but seek one that is to come" (Heb. xiii, 14); "for in this also we groan, desiring . . . our habitation that is from heaven" (2 Cor. v, 3).

(b) Therefore, our whole outlook must differ from that of pagans: speaking a different language, with different motives, not relying on human prudence alone. We are nourished accordingly: "My meat is to do the will of Him that sent me" (John iv, 34); the true bread from heaven . . . (John vi), prefigured in the food which strengthened Elias in the wilderness, assisting him to walk up the mountain of God (3 Kings xix, 8). *Per tuas semitas duc nos quo tendimus* . . .

(c) Therefore, lastly, *gementes et flentes*. Exiles must expect to lack the comforts of home. It is a vale of tears because an exile—with a divine law of labour attaching to it—conflict with sin and temptation—membership of a Body with a suffering Head.

If perfectly comfortable here, the reason may be that we are content with a land of exile—compromising with pagan standards—losing faith in eternal life. Are we conscious of irony, or of some exaggeration, in declaring so often that we are weeping and mourning in this vale of tears?

iii. *Ad te suspiramus*. Our Lady understands the nature of this exile, for she shared our lot in everything except sin: daily toil—anxiety—separation from Christ during His public life and after His death—seven sorrows because He was so near and dear to her—death, according to tradition, through love and longing for her Son.

Christ accepted suffering which is the penalty of sin, and made it the instrument of salvation; Mary, though sinless, was in this likened to her Son. As members of Christ we must suffer with Him; as children of Mary we must share her compassion. She knows what it is to suffer: *Jesum . . . nobis post hoc exilium ostende*.

#### IV. SALVE REGINA (ADVOCATA NOSTRA)

Our Lady's mediation arises, under God's decrees, from (a) her divine maternity—the Second Eve (cf. III, i); (b) her merit; (c) her association with Christ in His sufferings; (d) her intercession, which is our present theme.

The Christmas and Easter seasons have a form and a climax which is easily recognized. By comparison the long season from Trinity to Advent seems formless, almost endless, and with no apparent climax; actually, it culminates in the judgement gospel of the last Sunday. Our Lady is our advocate through this earthly life, and at the judgement after its close.

If the liturgical appropriateness of the antiphon makes no appeal, recall an anecdote about Pius IX, who once asked a Cardinal, a liturgical scholar, to explain why we say the versicle *Ora pro nobis*, etc., at the end. After listening to many erudite reasons, liturgical, linguistic and historical, the Pope assured the Cardinal that he was wrong: we say the words "ut digni efficiamur promissionibus Christi".

i. *Eia ergo advocata nostra*. Those familiar with the melody will appreciate the triumphant notes accompanying these words. It would seem



from the structure of the antiphon, and from the word "ergo", that the previous titles are all contained within, and lead up to, the notion of advocacy. This interpretation at least avoids exaggeration and fits in best with the "intercession" theme.

(a) *Vita*, the life of grace. Mary's mediation being universal all graces reach us through her prayers. "Benedicta filia tu a Domino, quia per te fructum vitae communicavimus" (Lauds, Assumption).

(b) *Dulcedo*. The grace she pleads for us removes the bitterness of the primeval curse, the loss of grace through the fall of our first parents: the bitterness also of its loss through our own actual sins: "It was an evil and a bitter thing for thee to have left the Lord thy God" (Jerem. ii, 19).

(c) *Spes nostra*. We trust in her power to assist us in the way God has determined. The formal object of theological hope is the power of God, but it necessarily includes whatever created means God has provided. The hope of ship-wrecked men is in the captain of the rescuing vessel, but it includes his lifeboat, the crew under his command and the rope thrown to them.

ii. *Misericordes oculos . . . O clemens, pia dulcis*. The triple invocation at the end was not in the original antiphon. There is some reason for attributing it to St. Bernard, legend recording that the statue in the cathedral of Speyer spoke and thanked him; his alleged reply, citing the Pauline prohibition against women speaking in church, passes from the legendary to the grotesque.

The attributes noted in (i) are abstract notions indicating Our Lady's office. Here almost exactly similar qualities are predicated of her person, and without them a description or portrait of Mary is incomplete. She has a mother's pity and tenderness for her children. Not always does personal character correspond to an office, e.g. an almoner or a hospital matron of forbidding aspect. "Gentlest of the gentle, chaste and gentle make us."

iii. *Jesum . . . post hoc exilium ostende*. A glance at the judgement seat of God, itself a tribunal of infinite mercy, where Mary, who gave us Christ through her divine maternity, pleads our cause. For some of us, devotion to Our Lady which was so strong in childhood, may have weakened in our adult years. May it return when the shadows begin to lengthen and death approaches.

Flammis ne urar succensus,  
Per te, Virgo, sim defensus,  
In die judicii.

Jesu, cum sit hinc exire,  
Da per matrem me venire  
Ad palmam victoriæ.

The exequial offices contain no express mention of Our Lady, apart from the phrase in some of the prayers "Beata Maria semper Virgine intercedente". In the *Ordo Commendationis Animæ*, there is a sentence which is distinctly reminiscent of the *Salve Regina*: "Sancta Dei genetrix virgo Maria suos benigna oculos ad te convertat: mitis atque festivus Christi Jesu tibi aspectus appareat"; also the whole prayer "Clementissima Virgo", which deserves to be widely known by the faithful: ". . . famuli tui N spiritum Filio suo commendet, ut, hoc materno interventu, terrores mortis non timeat; sed desideratam caelestis patriæ mansionem, ea comite, laetus adeat".

## NOTES ON RECENT WORK

## PHILOSOPHY

IT seems not unlikely that the reputation of our best known English philosophers is due in great measure to their literary skill rather than to the profundity of their ideas. These ideas had, it is true, to marry the charm of novelty to that of style, and also to fall in with the prevailing temper of the age. The outstanding figures in the history of English philosophy, Bacon, Hobbes, Locke, Berkeley, and Hume, gained and have retained their position largely through their mastery of language. Bacon's rich store of imagery and allusion furnishes a fitting dress for the adventure of ideas which he initiated, an adventure as romantic and far-reaching as the physical explorations of his contemporaries, who were throwing open unknown continents. The exuberant spirit of the Elizabethan age had given place to a certain staleness and cynicism by the time of Hobbes—so much had been expected and so little satisfactorily achieved. Both he and Locke were concerned to analyse the nature of the world with which they were acquainted rather than to discover new ones, and their style exactly matches their intention. It is little embellished with ornament, and ornament is never present for its own sake. Satire and epigram are used, but always with restraint; and the whole gives an impression of precision and exactitude. The musical eloquence of Berkeley lures his readers to disregard the rock on which knowledge will make shipwreck; while the faultless polish and cold lucidity of Hume seem a guarantee of an unimpassioned and unbiased enquiry. This fitness of the outward dress to the ideas it clothes is also to be seen in the writings of F. H. Bradley, the most influential, at any rate in academic circles, of the English philosophers of the latter part of the nineteenth century. His epigrammatic style, his detached and somewhat superior manner gave point and flavour to his ruthless criticism. Of this brilliant writer's work a new exposition and appreciation has just appeared.<sup>1</sup>

That Bradley's philosophy is of Hegelian origins, in spite of the fact that he rejects the Hegelian triad and the "bloodless dance of the categories", will hardly be disputed, though the fact is often overlooked to the detriment both of Bradley's work and the understanding of it. Professor Church seizes at once on the central and crucial point of Bradley's dialectic, namely that "quality and relation mutually contribute to constitute the identity of each other". This, as indeed all else in Bradley's metaphysical essay *Appearance and Reality*, depends on his basic position with regard to the Principle of Identity or non-Contradiction. He repudiates this principle as being "a tautology and therefore inane". If there are no contradictories in the sense of the Aristotelian logic, opposition will be only between contraries, with which so-called contradictories will be identified. Now, though there is no middle term between contradictories, between con-

<sup>1</sup>Bradley's *Dialectic*. By Prof. R. W. Church. (George Allen & Unwin. 1942. 10s. 6d. net.)

traries there is a mean; which mean, since it belongs to something other than Absolute Reality, that is to Appearance, Bradley assumes to be in process, and not a fixed static being. It is a moment of mediation, and this "moment of mediation Bradley calls relation, and the terms mediated he calls qualities". If then, as Professor Church lucidly shows in his first chapter to be the case, it follows from this that quality and relation mutually contribute to constitute the identity of each other, a further consequence will be that "qualities, taken without relations have no intelligible meaning". "Unfortunately," adds Bradley, "taken together with them they are equally unintelligible." If this be so we must agree with him when he says "The reader who has followed and has grasped the principle of this chapter, will have little need to spend his time upon those which succeed it. He will have seen that our experience, where relational, is not true; and he will have condemned, almost without a hearing, the great mass of phenomena." This is a conclusion much to the liking of the undergraduate who delights in exploding the musty notions of his elders and in pricking the bubble of their pomposity—who shall blame him? It is possible that this iconoclastic appeal of Bradley's philosophy is one of the reasons of its great popularity.

The root of the problem lies evidently in the initial repudiation of the Principle of Identity and in the underlying assumption that everything, short of Absolute Reality, is in process, and can neither be, nor be known, in itself. This is a view of the universe which can be traced right back in the history of idealism, through Hegel to its first known beginnings in Heraclitus, and which, since it is a fundamental assumption or attitude of mind, hardly admits of reasoned refutation, though at the same time it cannot rationally be defended, since thoughts and words will also be fluid.

The greater part of Professor Church's book is devoted to describing the results which followed in Bradley's philosophy from his initial positions as to the principle of Identity and the nature of relation and quality. So in Chapter III he shows what was Bradley's view as to the general nature of Reality: his contention that the phenomenal is relational leads to the positing of an Absolute whose identity is not relational. This Absolute is unknowable, for by hypothesis it is not relational, and therefore is not in relation to thought. How then shall truth be discerned? The criterion, evidently, is not one of correspondence or similarity, but is to be found, according to Bradley, in coherence, so that a judgement will be more or less true as it is more or less self-coherent. It is now fairly plain that though Bradley aimed at providing a positive criterion of truth and Reality, yet he failed in this attempt: nevertheless as a protest against a one-sided naturalism and a declaration of faith in the spiritual his book has a permanent value. "Outside of spirit," he wrote, "there is not and there cannot be any reality, and the more anything is spiritual so much the more is it veritably real".

At the end of his exposition Professor Church considers some basic difficulties of Bradley's dialectic, and finally counters some criticisms of it made by Professor Broad and others. All who read this lucid book will agree that it has attained its primary objective, which is "to bring out in somewhat simple terms the essential character of Bradley's dialectic".

The life of another English—or rather Scottish—philosopher, John Henry Muirhead, contemporaneous with the rise and course of Idealism in

this country, is traced in an autobiography just published.<sup>1</sup> It is distinguished by a charming modesty, as is indicated by the sub-title: "Reflections by a Journeyman in Philosophy". It was left uncompleted at Muirhead's death, but Professor Harvey, of Leeds, who edits the book, has given an account of the concluding years of his life between his retirement from his Birmingham chair in 1921 and his death in 1940, "drawing freely", as he says, on material left by Muirhead himself.

The main philosophical influence in Muirhead's life was that of Edward Caird. From the time when he first came under it at Glasgow, in 1870, to the day of his death he remained his most loyal disciple. On going to Oxford with a Balliol scholarship—the Balliol of Jowett—he was welcomed by Caird's friend, T. H. Green, and his conviction of the soundness of Caird's idealism was strengthened: "The more under the new influences"—of Green and Nettleship—"these ideas were tested, the more they seemed to me to hold."

Muirhead was brought up in a most strict Presbyterian family, and he relates some amusing experiences in connection with Sabbath observance and family prayers. It is not surprising that when, at the age of fifteen, he was plunged into the broad ocean of Caird's idealism, which derived from that of Kant and Hegel, he eagerly embraced the liberal ideas of his teacher. The only wonder is that he did not throw out the baby with the bath water, but retained his hold on those spiritual ideals which were the most valuable part of his rigid upbringing.

The master idea of his life was the Hegelian doctrine of the reality of the General Will, in which he thought he discerned the one hope for the regeneration of religion and society. In this connection he tells how, when he had remarked to Bishop Gore that he was coming more and more to the belief that this was the one thing that mattered, the Bishop warmly replied: "Do you say that? That is what I say."

The record of this long life gives us a vivid picture of the thought of the last hundred years, since till the end Muirhead was intellectually alert, exceptionally open-minded and sympathetic, and was brought into contact with all the chief thinkers of his time from Caird to Whitehead.

Speaking of Whitehead, it may be useful to mention in these notes that a volume of critical essays on his work has lately been issued in the U.S.A.<sup>2</sup> To see this philosophy through eighteen pairs of eyes should help to elucidate it, and the book contains as well two chapters by Whitehead himself on "Mathematics and the Good" and "Immortality". In *Philosophy* for July 1941 and January 1942 there is a discussion by the Editor of some fundamental points in Whitehead's philosophy.

To turn from the present to the past, but a past which has undoubtedly had a strong if unintended influence on the present state of the world, attention should be drawn to a most illuminating and valuable account and criticism of the philosophy of one of the greatest writers of the nineteenth century, Friedrich Nietzsche.<sup>3</sup>

<sup>1</sup>John Henry Muirhead. (George Allen & Unwin. 1942. 15s. net.)

<sup>2</sup>The *Philosophy of Alfred North Whitehead*. Ed. Paul Arthur Schilpp. (North-Western University. Illinois. \$4.00.)

<sup>3</sup>Friedrich Nietzsche. By Frederick Copleston, S.J. (Burns Oates & Washbourne. 1942. 8s. 6d. net.)

It might seem an almost impossible task for a Catholic to give a well-balanced and objective appreciation of so violent and outspoken an opponent of Christianity as Nietzsche, but this, by general consent, is what Fr. Copleston has succeeded in doing.

Every philosophical system must be to some extent subjective, inasmuch as it is coloured by the mentality and character of its author, and this is particularly true of Nietzsche who presents his opinions white-hot as they come from the furnace of his indignation and his aspiration of the moment. He makes little or no attempt to establish them by argument, which he rather despises: they are so dazzlingly clear and true to him that they have only to be revealed to command assent.

Fr. Copleston therefore gives us first of all a picture of the man himself as he lived; a picture which shows the permanent tension that was set up in him by his training as the son of a Lutheran Pastor. Fr. Copleston shows that the very virulence of his attack on Christianity is due to the fact that it made a claim on him which he was unable to resist; and it is curious to see how unlike he was, throughout his life, to the hard and ruthless Superman who was his ideal. There was much of the Saint and mystic in Nietzsche, and this mystical fervour of his, expressed in such magnificent language, is a large part of his appeal.

His chief objection to Christianity was "its weakening effect, its alleged no-saying attitude to life", which was the means it used, first to make man sick, and then in his weakness to dominate him. Nietzsche rebelled, not unnaturally, against the negative and narrow kind of Christianity which consists of a series of prohibitions; but failed to see that Christian asceticism might say "No" to many natural forms of happiness for the sake of a higher and supernatural integration of life, just as his Superman was bound to be hard to himself to attain a higher and superhuman level of culture. For Nietzsche, though rejecting the Christian morality, yet advocated a morality which, on the purely natural plane, is exalted and noble. The Christian hero, the Saint, is thus seen to have the good qualities of the Superman without the distortion his creator gave him through his entire rejection of any dependence of man on God.

It is this dislocation of man's nature when it is severed from its source and end in God which Fr. Copleston sees to be the radical defect of Nietzsche's philosophy: and he shows how, though it would have disgusted and horrified this lover of culture, the totalitarian development as we know it today was an inevitable consequence of taking over his "Yea-saying" attitude to life, and applying it to deracinated man, in whom it turns to nothing but a lust for power and dominion through force. But, as Fr. Copleston points out, it is not only in Totalitarianism that we can today see the terrible nemesis that overtakes any philosophy which is not grounded on a firm recognition of spiritual values, but in Democracy also, for "in Democracy the tenet of the individual's value and importance is set adrift from its moorings, and it cannot survive alone: it can survive only if securely rooted in the Christian faith". This is, perhaps, the most vital lesson which a study of Nietzsche can teach us today; and Fr. Copleston suggests that if Nietzsche had lived to see the present world he might have seen his fundamental error and returned to Christ. Not that he admits that Nietzsche is the father of Nazism: on the contrary, nothing would have

been more abhorrent to him than the National-Socialist State of our day; but an inevitable distortion of his views has given rise to this caricature of his ideal. If Nietzsche is right in his fundamental assumption that God is dead then human life has no ascertainable meaning, and the only rights are the rights of the strong.

This and much more is made abundantly clear in Fr. Copleston's admirable study: which is therefore of interest not only to students of philosophy and sociology, but to everyone who cares at all for the future of the human race.

Finally, attention may be drawn to the last chapter of this book in which a comparison is made between the philosophies of Nietzsche and Bergson, both philosophies of life and movement, but with what a different outcome. That of Nietzsche, in spite of his apparent exuberance and joy, results in a profound pessimism, while with Bergson the philosophy of life "becomes fundamentally optimistic and utters a triumphant 'Yes' to life in its highest manifestations".

R. P. PHILLIPS.

## QUESTIONS AND ANSWERS

### V.D. PROPHYLACTICS

Since the provision of safeguards against V.D. is calculated to facilitate illicit intercourse by removing the harmful physical consequences of the act, to what extent are these measures lawful? (H.)

### REPLY

i. The easiest and the safest solution of the problem is to answer that all these measures are wrong, because they are an incitement to sin, direct scandal and immediate co-operation in evil. Some Catholic writers take this line as a matter of course, influenced perhaps unconsciously by the habit of mind which looks with suspicion on all medical projects for the betterment of the race, since so many of them have been judged unlawful. But the easiest and the safest solution is not necessarily the correct one. Were it true that all sin is inevitably accompanied by temporal sanctions of a bodily or physical kind, an immediate retribution or punishment, it would be wrong to interfere with this divine order of things. It would also make the task of teaching morals a sinecure. Actually the disease is not a necessary adjunct of illicit intercourse, and the two notions must be kept quite distinct; indeed, the incidence of V.D. amongst the married and its consequences on the healthy partner, to say nothing of the offspring, alone urge us to sympathize with any measures taken by the Ministry of

Health which are not clearly forbidden by the moral law. There can be no serious objection against compulsory notification of the disease, unless the law is wrongly incident on one section of the community. On the other hand, if the medical safeguards proposed are primarily and immediately contraceptives, it is beyond dispute that their provision is unlawful.

ii. If we restrict the question to measures (which are not indubitably contraceptives) employed *after* the risk of infection, no very serious problem is presented. It has been fully discussed by competent authorities under the heading *De Lotione Vaginali*, e.g. by Fr. Damen, C.S.S.R., quoted in this journal, 1932, III, p. 410. Cf. also *Collationes Brugenses*, 1931, p. 32.

iii. Measures (which are not indubitably contraceptives) employed *before* the risk of infection by unmarried persons who, let us suppose, are already resolved upon illicit intercourse, appear to some to be morally wrong. We cannot ourselves understand this point of view, because the line of difference between applying safeguards before intercourse and possessing before intercourse a remedy for use immediately afterwards is, morally speaking, so slight as to be negligible. The subject is not usually discussed in the manuals, and the clearest statement we have seen is the teaching of Fr. Vermeersch, S.J., in *De Castitate* (ed. 1919), n. 321, which is as follows:

1. Quamvis, ut videtur (cf. *The Times*, January, 1917), in Anglia quidam anglicani scrupulose distinxerint inter usum qui peccatum praecedat et illum qui sequatur, et priorem prohibuerint, alterum approbaverint, ambigendum non est quin etiam a peccato factam unctionem formaliter inculpatam dicas. (Added in later editions: Casum non attingimus feminae quae unctione huiusmodi copulam paret infecundam) Mala profecto est fornicationis intentio, sicut semper malum est peccare; sed malum non est peccando simul quaerere media, in se indifferentia, vitandi damnosae peccati sequelas.

2. Peccaret sane qui, revelando medicinam vel usum suadendo, quempiam ad peccandum induceret; sed nihil obstat quin ei qui peccare proposuit medium indices quo minore corporis detrimento peccet.

3. Venditio sane detrectanda foret, si homines hac ratione fornicatione abstinerent. Sed tot sunt qui se periculo contagii exponunt, ut talis fructus e negata venditione sperari nequeat. Rursus id dissimulandum non est: facilis copia praeservantis medicinae pluribus timorem fornicationis auferet. Sed cum lues venerea non soli peccanti sed pluribus quoque innocentibus impendeat, ita ut malum commune vocari queat, iustissima causa habetur hanc plurimum tentationem permittendi. Ceterum exigua honestas est eius qui sola morbi formidine a peccato retrahatur. Addas remedium istud etiam coniugibus prodesse posse, ita ut eius usus actionem prorsus honestam comitetur.

Génicot in *Casus*, n. 152, argues on much the same lines; also, with many reserves, Dr. Janssen in an informative article, "La lutte contre le péril vénérien", in *Ephemerides Theologicae Lovanienses*, 1927, p. 29. Pending an official decision on the subject, we are in agreement with these writers.

iv. Granted, as it appears, that the use of prophylactic measures, whether before or after intercourse, is intrinsically indifferent, we are faced finally with a problem which almost defies solution. The prophylactics to be effective must be brought to the notice of people who need them, but the



advertisement of these things is likely to be the cause of indirect scandal and the occasion of sin to many who would not otherwise contemplate illicit intercourse; is this moral evil to be tolerated for the sake of the community's health? The point was discussed in all its bearings by many competent witnesses giving evidence in 1921 before the *Special Committee on Venereal Disease* (Williams and Norgate), and the commissioners stated, amongst other things, that it would be a moral disaster if the communication of knowledge about disinfectants gave the impression that the prevention of disease was more urgent than the avoidance of wrong-doing. With this conviction every Catholic, and indeed every right-minded person, must agree.

Some scandal there is bound to be, no matter how discreetly prophylactics are provided, and it must be tolerated. But there is a world of difference between this outlook and the attitude which practically assumes that continence is impossible for the unmarried, and that therefore disease is avoidable only by relying on prophylactics. Health enthusiasts, eugenis and the like often run to extremes which defeat their own purpose. It is the gross public scandal caused, for example, by the wholesale and indiscriminate thrusting of "packets" upon troops, which has led some people to maintain, contrary to the view set out in (ii) and (iii), that the use and, therefore, the provision of such things is intrinsically evil.

Fr. Davis, S.J., to whom everyone is indebted for his expert treatment of medico-moral problems, is quoted in the *Irish Ecclesiastical Record*, January, 1942, p. 83, for an opinion which is, we think, correct: "My opinion, *salvo meliori iudicio*, is (1) that there is no objection to setting up Ablution Centres; (2) that the issue of prophylactic packets to individual soldiers *officially* will be calculated to lower the sense of public morality among soldiers and civilians. Therefore, I condemn the issuing of them. I would not object to soldiers being told where they can get the packets if they need them; (3) I agree that the issue of packets which contain contraceptives is to be condemned."

#### IMPLIED DISPENSATION FROM "CRIME"

A woman divorced from her first husband and civilly united to a second has obtained a certificate of freedom to marry the second, owing to the presumed death of the first during the war. What, if anything, should be done about the impediment of "crime" in the case? (W.)

#### REPLY

Canon 1053: *Data a Sancta Sede dispensatio super matrimonio rato et non consummato vel facta permissio transitus ad alias nuptias ob praesumptam coniugis mortem, secumfert semper dispensationem ab impedimento proveniente ex adulterio cum promissione vel attentatione matrimonii, si qua opus sit, minime vero ab impedimento de quo in can. 1075, nn. 2, 3.*

(i) If the certificate of freedom was obtained from the Holy See, as is often necessary when the death of a former partner cannot be established to the satisfaction of the local Ordinary, it is certain from the above canon that a dispensation from the first degree of "crime", not, however, from the other two graver degrees, is thereby implied. It is one of the few implied dispensations remaining in the law of the Code. Cf. CLERGY REVIEW, 1933, VI, p. 330; 1938, XIV, p. 89; 1939, XVII, p. 265; the dispensations formerly implied in a dispensation from "difference of worship" have now certainly ceased.

(ii) But a certificate of freedom obtained from the local Ordinary does not include a dispensation from the first degree of "crime". This may not be quite clear from the wording of canon 1053, but it is certainly so in the decree *S.C. de Sacramentis*, 3 June, 1912, on which this canon is based; the text is in *A.A.S.* IV, 1912, p. 403 and in *Fontes*, n. 2106. Cf. Payen, *De Matrimonio*, nn. 717 & 724; Gougnard, *De Matrimonio*, p. 463. Unless the local Ordinary expressly dispenses the impediment of "crime", either from his delegated faculties or from the powers he may possess in canon 1045, the second marriage is invalid and must be revalidated *servatis servandis* like any other.

#### MISSA PRO POPULO

Are exceptionally grave reasons required before a parish priest may have the *Missae pro populo* said by an assistant priest instead of by himself personally? Assuming that he unlawfully transfers the obligation in this way, is he bound to say the Mass again personally? (O.)

#### REPLY

Canon 339, §4: *Episcopus Missam pro populo diebus supra indicatis per se ipse applicare debet; si ab eius celebratione legitime impediatur, statim diebus applicet per alium; si neque id praestare possit, quamprimum per se vel per alium applicet alia die.*

Canon 466, §1: *Applicandae Missae pro populo obligatione tenetur parochus ad normam can. 339. §4: Parochus Missam pro populo applicandam celebret in ecclesia parochiali, nisi rerum adiuncta Missam alibi celebrandum exigant aut suadeant.*

§5: *Legitime absens parochus potest Missam pro populo applicare vel ipse per se in loco in quo degit, vel per sacerdotem qui eius vices gerat in paroecia.*

(i) The obligation is *personal* and *local* as well as *real*; real because its neglect involves a violation of justice; local since the people who have a right to this Mass also have the right to be present when it is offered; personal for reasons closely connected with the position of the parish priest as one having the care of souls and the office of mediating between them and God. The real obligation is, indeed, fulfilled substantially if the Mass is said by any priest, since its fruit is *ex opere operato*; but its personal fulfilment, and to a lesser degree its celebration before the people in the parish church, have a

fruit *ex opere operantis* which may not lawfully be forgone except for proportionately grave reasons. The Congregation of the Council has refused to admit the reasonableness of custom contrary to the personal fulfilment of the obligation.

(ii) Legitimate absence, for example during holidays, is mentioned in canon 466 as justifying the transference of the personal obligation. Local laws, as in *Malines*, IV, n. 150, frequently determine more closely the meaning of "legitimate impediatur" in canon 339, §4, in so far as it affects the parochial clergy; such reasons are the occurrence of an exequial Mass or some other similar obligation which cannot be transferred to a free day. The writers suggest other lawful reasons as, for example, the poverty of the priest who would otherwise be deprived of a Mass offering. Cf. Fanfani, *De Jure Parochorum*, §387, viii; *Ecclesiastical Review*, November, 1941, p. 305; *Collationes Brugenses*, 1928, p. 467. If the Ordinary's sanction is obtained for the transference of the obligation the act is obviously lawful, and this consent may often be presumed for individual cases when there exists a reasonable cause. Bearing in mind, however, that the personal obligation is a certain one, the Ordinary's sanction must always be obtained if the parish priest proposes habitually, and not merely on occasion, to have this Mass said by an assistant priest.

(iii) Assuming that the obligation has unlawfully been transferred, it is conceivable that a priest may be guilty of a grave violation of the law: various opinions are possible, as Cappello notes in *De Sacramentis* (1938) §656, and the matter must be left to the individual conscience. One thing is quite certain, namely that if the Mass has been said by some priest, and the *real* obligation thereby discharged, the parish priest who has wrongly excused himself from saying it personally is not bound to offer this Mass again. Cf. Cappello, *loc. cit.* ad. 3.

#### MISSIONARY UNION FACULTIES

The membership of this association would increase, perhaps, if the privileges attached to it were more widely known. Could these be fully explained in the CLERGY REVIEW? (S.)

#### REPLY

The general statutes of this "Pia Unio Cleri pro Missionibus" were revised in 1937,<sup>1</sup> and the character of the association was fully explained by the assistant director in an issue of this REVIEW exclusively devoted to the foreign missions, 1939, xvii, p. 226. Priests, both secular and regular, may join by applying to the Secretariate of the A.P.F., 23 Eccleston Square, S.W.1, or through their local diocesan director; theological students may do so through the Seminary secretary of the Union.

As in all similar societies, some privileges are given as an inducement to join, but they were all considerably curtailed, unfortunately, by a decree

<sup>1</sup> Cf. CLERGY REVIEW, 1938, xiv, p. 77.

of the Sacred Penitentiary, 20 March,<sup>1</sup> 1933. All the details connected with indulgences and the like are subject to frequent and very confusing modifications. Therefore, members who joined before 1 April, 1933, enjoy wider privileges than those who joined after that date. We believe the following details are correct at the moment, as given by a writer in *Collectanea Mechliniensia*, 1937, p. 624, and by Schlegel-Legrand, *Florilegium* (1933), p. 358. Priests desiring these or other faculties, and not possessing them from membership before 1 April, 1933, must apply for what they want to the Holy See through the diocesan Chancellor.

# FAVORES SPIRITUALES OMNIBUS SODALIBUS CONCESSI

I.—Indulgentia plenaria, suetis sub conditionibus lucranda, in festis: 1° Epiphaniae; 2° Ss. Apostolorum; 3° S. Michaelis Archangeli; 4° S. Francisci Xaverii; 5° semel in mense, die ad proprium cuiusque arbitrium eligenda; 6° in articulo mortis, servatis servandis.

II.—Indulgentia centum dierum pro quolibet pietatis opera in favorem Missionum expleto.

III.—Facultas (dummodo adscriptus ad sacramentales confessiones audiendas sit approbatus) benedicendi ac imponendi, servatis ritibus ab Ecclesia praescriptis, scapularia Passionis D. N. Iesu Christi, Immacolatae Conceptionis B. M. V., SS. Trinitatis, B. M. V. perdolentis, B. M. V. a Monte Carmelo, ab Apostolica Sede approbata (cf. infra n. V).

IV.—Facultas, ut supra benedicendi ac imponendi, sub unica formula, scapularia quae ut Sodales Piae Unionis imponendi facultate gaudent (Ex Audientia Ssmi Emo Praefecto Sacrae Congregationis de Prop. Fide concessa die 20 Martii 1919. Cf. *Acta Ap. Sedis*, 1919, p. 179).

V.—Facultas imponendi scapularia de quibus supra, absque inscriptionis onere in album Confraternitatis (Ex Audientia Ssmi Emo Praefecto S. C. de Prop. Fide concessa die 4 Martii 1920).

VI.—Facultas pro omnibus adscriptis anticipandi a meridie recitationem Matutini cum Laudibus subsequentis diei, dummodo tamen officium diei iam persolverint (Ex Audientia Ssmi Emo Praefecto S. C. de Prop. Fide concessa die 1 Dec. 1921. Cf. *Acta Ap. Sedis*, 1921, p. 565).

# FAVORES SPIRITUALES TANTUM SODALIBUS CONCESSI ANTE DIEM 1 APRILIS 1933 ADSCRIPTIS

I.—Facultas (dummodo adscriptus ad sacramentales confessiones audiendas sit approbatus) benedicendi, extra Urbem, unico Crucis signo, coronas, rosaria, cruces, crucifixos, numismata et parvas statuas cum applicatione Indulgentiarum Apostolicarum (Cf. *Acta Ap. Sedis*, 1922, p. 143).

II.—Facultas, ut supra, benedicendi, unico Crucis signo, coronas iuxta typum rosariorum B. M. V. confectas, cum applicatione indulgentiarum, quae a PP. Crucigeris nomen habent.

III.—Facultas, ut supra, benedicendi coronas Septem Dolorum B. M. V.

<sup>1</sup> Cf. CLERGY REVIEW, 1933, vi, pp. 73 and 165; 1934, vii, pp. 70 and 434.

cum applicatione omnium et singularum Indulgentiarum, quas Summi Pontifices eiusmodi coronis impertiti sunt.

IV.—Facultas, *ut supra*, benedicendi, unico Crucis signo, crucifixos cum applicatione indulgentiarum pii exercitii a *Via Crucis* nuncupati in favorem fidelium, qui quominus sacras visitent "Stationes" legitime impediuntur.

V.—Facultas, *ut supra*, benedicendi, unico Crucis signo, crucifixos, iisdemque applicandi plenariam indulgentiam in articulo mortis ab iis acquirendam, qui praescriptis expletis conditionibus, illos osculati fuerint aut saltem aliquo modo tetigerint (Cf. *Acta Ap. Sedis*, 1914, p. 348).

VI.—Indultum personale Altaris privilegiati, quater in qualibet hebdomada, dummodo simile indultum pro alia die obtentum non fuerit.

(Haec omnia per S. Poenitent. 15 Nov. 1918. Cf. *Acta Ap. Sedis*, 1919, p. 20).

E. J. M.

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## ROMAN DOCUMENTS

### (i) LITTERAE APOSTOLICAE

BEATA MARIA VIRGO IMMACULATA VICARIATUS CASTRENSIS FOEDERATARUM AMERICA SEPTENTRIONALIS CIVITATUM PATRONA COELESTIS ELIGITUR (*A.A.S.* xxxiv, 1942, p. 221).

#### PIUS PP. XII

Ad perpetuam rei memoriam.—Exponendum Nobis nuper curavit Venerabilis Frater Neo-Eboracensium hodiernus Archiepiscopus, qui etiam Vicarii Castrensis in Foederatis Americae Septemtrionalis Civitatibus munere fungitur, sibi admodum esse in votis ad pietatem religionemque catholicorum militum Exercitus earundem Civitatum augendam, ut peculiaris eisdem coelestis constituatur Patronus, quo spirituali eorundem militum bono opportunius quoque consulatur. Apostolico vero Nos exardescens studio, cum ex ipsa institutione uberrimi religionis fructus colligi reapse possint validumque praeterea in continentibus suae vitae periculis milites iidem subsidium excipere, precibus memoratis, quos amplissimis quoque Noster in Civitatibus Americae Septemtrionalis Foederatis Delegatus Apostolicus suis commendationibus auget, nunc annuendum ultro libenterque censemus. Conlatis itaque consiliis cum Venerabili Fratre Nostro Sanctae Romanae Ecclesiae Cardinali Episcopo Praenestino, Sacrae Rituum Congregationis Praefecto, ex certa scientia ac matura deliberatione Nostris deque Apostolicae Nostrae potestatis plenitudine, praesentium Litterarum tenore perpetuumque in modum, Beatissimam Virginem Immaculatam memorati Vicariatus Castrensis coelestem apud Deum Patronam declaratum et constituimus, omnibus adiectis privilegiis iuribusque, quae huiusmodi Patronatus propria sunt. Contrariis non obstantibus quibuslibet. Haec

vero quae minime dubitamus quin eodem Vicario Castrensi auspice in spirituale catholicorum militum memoratae regionis emolumentum plane benevertant edicimus, decernentes praesentes Litteras firmas, validas atque efficaces semper exstare ac permanere, suosque plenos atque integros effectus sortiri et obtinere, illisque ad quos pertinent, sive pertinere poterunt, plenissime suffragari; sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri si quidquam secus, super his, a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit.

Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die VIII m. Maii, an. MCMXXXII, Pontificatus Nostri quarto.

A. Card. MAGLIONE, *a Secretis Status*.

From canon 451, §3, military chaplains, and consequently all questions of the ecclesiastical government of the armed forces of any country, are subject to special regulations which differ in various countries. In some places the local Ordinary rules all the forces in his territory, but it is, we believe, more common for the supreme authority to be in the hands of a special delegate of the Holy See, who is variously styled "episcopus castrensis" or "ordinarius militaris". This prelate may be already a local Ordinary, but in so far as his powers extend beyond the limits of his diocese he acts as Vicar of the Holy See. Thus, the faculties granted in December 1939, printed in this journal, 1940, XVIII, p. 304, are addressed "Vicariis castrensibus seu Cappellanis maioribus, quocunque vocantur nomine . . .". Accordingly, the Archbishop of New York is styled in this document "Vicarius Castrensis" and the extent of his rule as such is styled "Vicariatus".

Confirmation by the Apostolic See is necessary from canon 1278 for the constitution of a patron for any nation, place, or group. The rights and privileges proper to such are chiefly liturgical honours.

## (ii) SUPREMA SACRA CONGREGATIO S. OFFICII

DECRETUM DE QUIBUSDAM CAUTELIS ADHIBENDIS IN CAUSIS MATRIMONIALIBUS IMPOTENTIAE ET INCONSUMMATIONIS. (*A.A.S.* xxxiv, 1942, p. 200.)

Qua singulari cura providendum sit et ab Ecclesia provisum fuerit ut in causis matrimonialibus impotentiae et inconsummationis necessitas assequendae iuridicae probationis, etiam quandoque per corporalem coniugum inspectionem, apte semper componatur cum naturali et christiano pudicitiae sensu, nulla unquam ratione obtundendo, immo, maxime in muliere, sancte fovendo, iam constat ex pluribus huius Supremae S. Congregationis documentis, inter quae meminisse sufficiat duas Instructiones, alteram anno 1858 editam "Pro conficiendo processu super viri impotentia et non secuta matrimonii consummatione", alteram vero anno 1883 datam ad Episcopos rituum orientalium (art. 5, de impedimento impotentiae).

In prima ex his Instructionibus facile patere dicitur "quam sancte in omnibus huiusmodi inspectionibus cavendum sit, ne quidquam agatur quod divinae legi et castitatis virtuti adversetur"; haec autem continua Ecclesiae sollicitudo relata est in Codicem Iuris Canonici, qui cavet ut in causis impotentiae et inconsummationis matrimonii inspectio corporalis coniugum

fiat "nisi ex adiunctis inutilis evidenter appareat" (can. 1976) atque "servati plene christianae modestiae regulis" (can. 1979, 3).

Ut haec iuris praescripta adamussim serventur, Eññi ac Revñi Patres huius Supremae S. Congregationis, rebus fidei et morum tutandis praepositi, in plenario Conventu feriae IV, diei 3 Iunii 1942, opportunum duxerunt, quae sequuntur, vel quondam statuta in mentem Ordinariorum revocare, vel noviter praecipere.

(1) Examen physicum coniugum, praesertim vero mulieris, utpote inutile, omittitur iuxta "*Regulas servandas* in processibus super matrimonio rato et non consummato" editas a S. C. de disciplina Sacramentorum, die 7 Maii 1923 (art. 86):

(a) si consummatio haberi non potuit quia nec tempus nec locus nec modus adfuerunt matrimonii consummandi;

(b) si iam constat de mulieris defloratione.

His casibus alii duo addendi sunt, nempe:

(c) omitti poterit inspectio si, attempta partium et testium moralis excellentia, ac serio pensatis eorum animi dispositionibus necnon ceteris adminiculis aut argumentis, Ordinarii iudicio, plenissima iam habeatur probatio de impotentia vel de inconsummatione;

(d) omittatur mulieris inspectio, si ex inspectione viri plene constiterit de huius incapacitate ad matrimonium consummandum.

(2) Quoties ad necessariam probationem assequendam requiratur coniugum inspectio corporalis, ad inspiciendum virum deputentur periti medicum ad mulierem vero inspiciendam designentur (ad mentem can. 1979, 2) duae mulieres quae laurea doctorali in arte medica, vel saltem legitimo peritiarum in arte obstetricia testimonio praeditae sint.

(3) Si vero praefatae mulieres ad inspectionem perficiendam haberi nequeant, tunc licitum erit Ordinario, de consensu mulieris inspiciendae examen peragendum committere viris, qui tamen non tantum medica arte sint insignes, sed etiam religionis et honestatis laude commendati, moribus atque aetate graves, ab ipso Ordinario vel iudice moniti de christianae modestiae regulis sancte servandis; quique ad inspectionem ne deveniant nisi adstante honesta matrona ex officio designanda (can. 1979, 3).

(4) Si mulier aut inspectionem ipsam aut virorum operam recuset, abstinendum est ab urgenda inspectione vel ab exigendo virorum interventu. Satis tunc erit illam monere de iuridicis suae recusationis consecutariis, seu de graviore difficultate vel etiam de probabili impossibilitate assequendi suum propositum probationem.

(5) Peracta per mulieres inspectione, earum orale examen fiat ab ipso Tribunali, semper tamen adstante medico in his rebus vere perito ac honestate claro, qui suas animadversiones et opportunas interrogationes proponere possit.

(6) Excussio mulieris, quae est pars in causa, paratis ad normam iuris interrogationibus eidem proponendis, semper quidem fiat coram Tribunali, sed a medico, qui sit religione, moribus, aetate gravis, ab ipso Ordinario deligendus, omni exceptione maior.

(7) In exarandis sententiis in huiusmodi processibus, praesertim si haec publici iuris fieri debeant, abstinendum erit a nimia et minuta rerum descriptione: facta vero et rationes exponantur castigatis verbis.

Quae omnia Ssmus D. N. Pius Pp. XII, in audientia diei 11 Iunii 1942.



Sibi relata, adprobare dignatus est, ac publici iuris fieri et ab omnibus servari iussit, contrariis quibuslibet, etiam speciali mentione dignis, non obstantibus, ceterisque servatis de iure servandis.

Datum Romae, ex Aedibus S. Officii, die 12 Iunii 1942.

I. Pepe, *Supr. S. Congr. S. Officii Notarius*.

### (iii) COMMISSIO PONTIFICIA DE RE BIBLICA

RESPONSUM DE EXPERIMENTIS AD PROLYTATUM (*A.A.S.* xxxiv, 1942, p. 232).

Cum quaesitum fuerit utrum in examinibus ad Prolytatum seu Licentiatum coram Pontificia Commissione Biblica habendis, varia experimenta, sive oralia sive scripta, quae iuxta statuta in eadem sessione fieri solent, ita dividere liceat, ut etiam sat magnum intervallum inter ea habeatur, eadem Pontificia Commissio Biblica respondit:

*Affirmative.* Ita tamen ut prius fiant examina linguarum hebraicae et graecae, una cum universa introductione speciali et quidem ore (*Ench. Bibl.*, nn. 355, 356, 358). Quibus experimentis feliciter superatis, Candidatus declarabitur *Baccalaureus*.

Superatis vero ceteris experimentis programmatis (*ibid.*, nn. 352, 353, 354, 357 et 359), conferetur gradus *Prolytatus*.

Quod responsum Ssm̃s D. N. Pius Pp. XII, in audientia die 6 Iulii an. 1942 infrascripto Revmo Consultori ab Actis benigne concessa, ratum habuit et publici iuris fieri mandavit.

Romae, 6 Iulii 1942.

Iacobus M. Vostřé, O. P., *Consultor ab Actis*.

The references in numerals are to "*Enchiridion Biblicum: Documenta Ecclesiastica Sacram Scripturam spectantia*", edited by the Pontifical Biblical Commission, and published by the Vatican Press, 1927.

E. J. M.

### BOOK REVIEWS

*My Christian Stewardship.* By Lucis Amator, with preface by Fr. F. C. Devas, S.J. Pp. 63. (Burns Oates & Washbourne. 1s.)

This pamphlet contains a number of searching questions, rather after the manner of an examination of conscience, all very logically and clearly arranged under headings and sub-headings, and covering the whole field of a layman's moral obligations. Economical in the use of words, judicious in the choice of them, and often quite penetrating in their application, the author has produced a little book the value of which is out of all proportion to its size and modest appearance. The answer to each question is often implied in the form of its expression—in some cases one has to pause and

reflect before replying—but there is scarcely one which is merely obvious and commonplace.

Though written for the instruction of lay people, and recommended by Fr. Devas for use in schools and study circles, we think the book will also serve a purpose which the author never intended: it seems to us a very useful collection of notes which any priest could easily expand into sermons. The problem with much of our homiletic literature is how to extract the somewhat occult essence out of a wordy composition, in order to assimilate it and issue it afresh as one's very own. What one wants is an idea, or a skeleton of the subject in a few lines, or a novel arrangement of matter; having this it should be simple enough for a priest to develop it according to his taste and inspiration. Take, for example, one of the sections of this book which is headed "Wrong Choice of Friends". In about a dozen lines the following three questions are proposed: (1) Am I a social or professional snob, choosing my friends for their money . . . ? (2) Have I dangerous anti-Catholic friends . . . such as communists . . . immoral scoffers of purity . . . ? (3) If I have such friendships, is it with the idea of helping them . . . through my example . . . to the Catholic way of living?

Even the familiar *Imprimatur* details unwittingly contain a point. Owing to a misprint the censor has relieved the bishop of his cross, which, in a manner of speaking, is what every priest ought to do.

E. J. M.

*My Church Book.* By F. H. Drinkwater. Pp. 80. (Burns Oates & Washbourne. 3s. 6d.)

FATHER DRINKWATER has quite the correct title for his latest offering to our children; it is in a complete manner what each child possessor will inevitably name it, containing as it does precisely what is needed in a prayer-book for all the usual occasions when one visits the House of God. Confession, Holy Communion, Mass and Benediction are given their full share of pages, ample provision also being made for other times spent in church, such as Visits to the Blessed Sacrament and to Our Lady, the Rosary and the Stations of the Cross.

Particular care has been taken to provide that essential element in a child's book of any kind: pictures. Gabriel Pippet embellishes Father Drinkwater's text with excellent illustrations, among which the silhouettes for the Way of the Cross are of special merit. Artist and editor have worked happily together for the production of this first-class prayer-book for children, which is quite the best of its kind we have seen. Every child of First-Communion age will value it as a positive treasure.

L. T. H.

#### PERMISSU SUPERIORUM

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